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# Moody

## MONTHLY

MARCH 1950

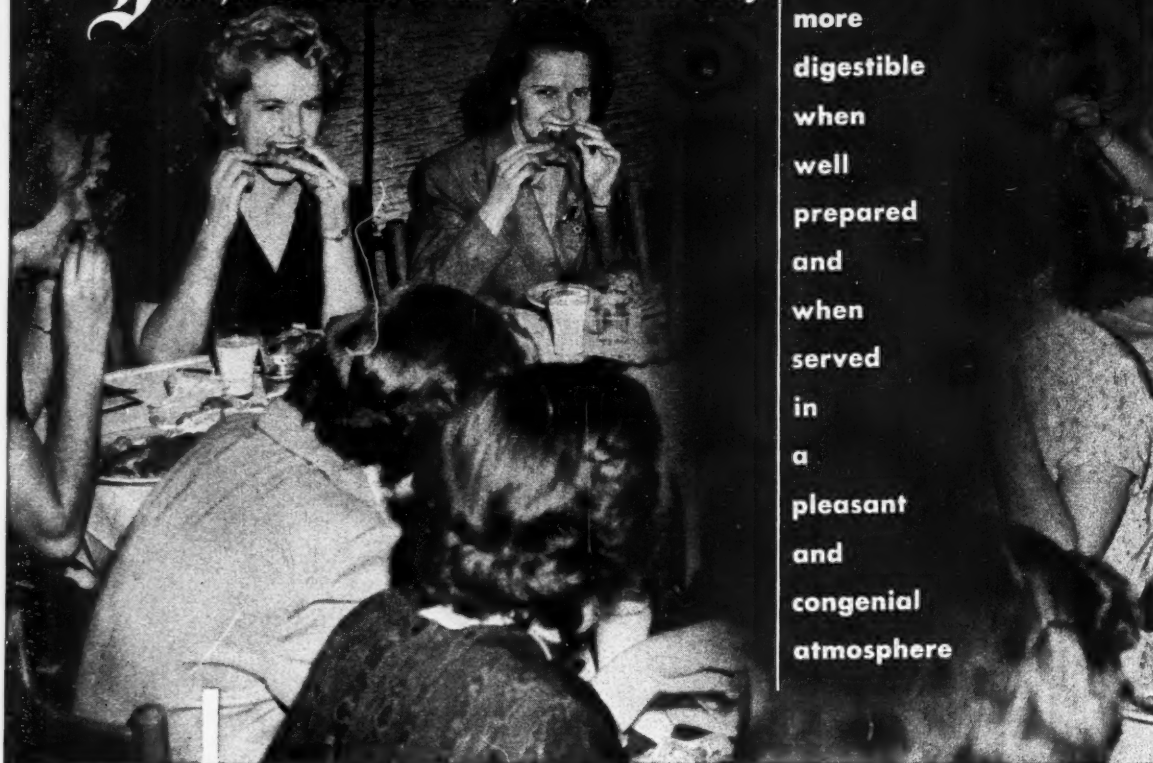
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# MOODY MONTHLY

WILLIAM CULBERTSON, Editor  
ERNEST D. CHRISTIE, Publication Manager

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

Vol. 50

March, 1950

No. 7

## Editorials

A Return to the Message of Easter; No Defense for Mercy Killing; Blessings Again Mark Founder's Week; Worlds in Collision; The Year of the Great Denial.....

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SUBSCRIPTION PRICE: \$3.00 a year; 2 years, \$5.00; 5 years, \$10.00. Canada, add 30c a year; foreign, add 50c a year. Single copy, 25c; Canada and foreign, 30c.

Remittances should be sent by bank draft, postal or express money order.

Published at Mt. Morris, Ill., by The Moody Bible Institute of Chicago  
Address all correspondence for publication to MOODY MONTHLY, 153 Institute Place, Chicago 10, Ill.

Copyright, 1950, by The Moody Bible Institute of Chicago

Printed in U.S.A.

Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918.

March, 1950

## In This Issue

MOODY MONTHLY for March should be of particular interest to most readers for several reasons.

In order to make sure that Easter material reaches you sufficiently in advance, this has been made our Easter number. We hope and believe that your Easter season will be made more meaningful and precious by reading the fiftieth anniversary reprint by Bishop Handley C. G. Moule, "The First Easter Evening," and by reflecting upon Vernon Ground's excellent apologetic article, "Faith's Firm Foundation."

This issue also contains word of the annual Founder's Week Conference at Moody Bible Institute. To provide as complete a picture of the conference as possible, both a day-by-day report of the sessions by Dr. G. Coleman Luck and an editorial evaluation of the conference sessions by Philip R. Newell have been presented. One of the outstanding Founder's Week messages by Dr. J. Vernon McGee is also a feature of this number.

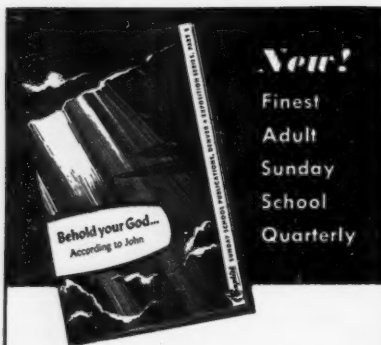
Finally, because of the importance of the subject with which it deals, we would invite your prayerful consideration of another special feature of this issue, "Two Years to Work?" on page 454. Begun as an editorial, the scope of this timely message to God's people grew with the writing. If, as now appears, the time of peace is short, followers of Christ should invest the hours ahead with care and consecration.

## THIS MONTH'S COVER



## Easter Morning

Christ the Lord is risen today,  
Sons of men and angels say:  
Raise your joys and triumphs high,  
Sing, ye heavens; thou earth, reply.  
Lives again our glorious King:  
Where, O death, is now thy sting?  
Once He died our souls to save:  
Where's thy victory, boasting grave?  
Soar we now, where Christ has led,  
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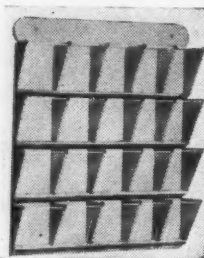
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MRS. WILLARD ALDRICH

## Winter's Lesson

MOMMIE sat at one side of the table; Daddy sat at the other. Between them stood the shiny metal kerosene lamp, brought down from the attic for the emergency. Mommie wondered about the couple who had bought it years ago when it was the latest thing in style.

The snow and ice which had broken down telephone and light poles had turned back the clock to years ago. And for the first few days it had been very enjoyable.

Mommie cooked over the fireplace. The children enjoyed the pot roast browned and cooked along with potatoes in the old three-legged, black iron kettle. The breakfast toast had a smoky flavor that seemed far better than the usual oven variety. The coffee pot on the hearth added a cheery note. Daddy declared the oatmeal made in a large fruit can the best he had ever tasted.

There were so many things to think about during those days of snow and ice. The beautiful blanket of whiteness was a constant reminder that because of what the Lord Jesus Christ had done for us, we may know that "though your sins be as scarlet, they shall be as white as snow." To be cleansed by His blood, to be as white as snow... what a miracle of grace!

Daddy and the children enjoyed the snow. They hitched Babe up to the sled and drove hilariously up and down through the orchard and over the upper pasture with Tipper barking his head off and Pipsy, the small black and tan puppy, trying to keep up with them through the snow.

Later came a silver thaw which coated the smallest twig with ice. Trees split and branches fell. The six large walnut trees north of the barn were split and broken. Mommie's well-loved great cherry tree toppled over, a complete loss. Many apple and prune trees were ruined.

Tangible things can change and we can suffer loss, reflected Mommie. It is the great intangibles that are truly abiding. Chilling ice and brittle destruction can affect the things we possess. But a heart warmed by His love need not lose that warmth even though it suffer the loss of "things," for "Thou remainest."

In the evenings, the family gathered

around the fireside for prayer time. The lamplight cast a soft glow on the pine-paneled walls and the firelight shone softly on the children's faces.

"I wish we lived this way all the time... We're just like pioneers. Did they have electricity when you were a girl, Mommie? ... Don't you like it better this way?"

Somehow it did seem that the family was back to the essential things—warmth, shelter, the fireside, the glow of lamps and candles, the large pans of snow melting on the hearth.

But more than that was the quiet fellowship, the sense of God there in the room and the heart-quicken realization that throughout all the generations and their different ways, He changes not—nor will He change.

It is good to have life reduced to the essentials, for then the great realities stand out more sharply. And the greatest reality is our fellowship with the Lord Jesus Christ, our Saviour.

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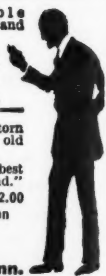
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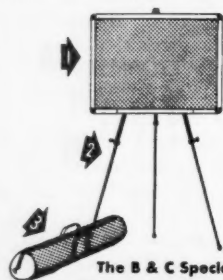
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## Our Moody Readers

### Clear on Call

This is a special thank you for the article in the August, 1949, issue of MOODY MONTHLY, "Called to Be a Missionary."

I have often wondered how I could be certain whether or not God had called me to a foreign field. Since reading that article, which to me made the matter crystal clear, I feel that God has truly given me a definite answer to prayer. There is now within my heart an inward peace and rest which gives me full assurance that He will guide my steps aright, if I will simply trust Him and cease from doubts and fears. Through this article, He has given me grace to see the importance of being a witness to the saving grace of the Lord Jesus Christ wherever I am, at home or abroad. He will take care of the rest.

BELOIT, WIS.

EDITH MOSELEY

### Up and Down the River

We lend our copies of the MOODY MONTHLY to several unsaved persons who speak English. They appreciate anything worthwhile they can get to read as they have many hours of leisure every day. Some of these issues have traveled the Madeira River up and down for hundreds of miles in going out and returning to us to be reloaned to others.

GUAJARA MIRIM, BRAZIL

LYLE SHARP

### A Blessed Promise

The wrecking of the six-story Haymarket Theater building, one of the old landmarks of Chicago, for the super highway, reminds me of the meetings held by D. L. Moody there during the Columbian Exposition in the summer of 1893.

Now at seventy-five, nearly sixty years after those tremendous meetings, I can recall attending the Sunday morning services. The crowds were so large before the doors were opened, they extended into the streets and blocked the cable cars of those days.

Mr. Moody explained the meetings as "a promise to God." They followed a harrowing experience of shipwreck during which this man of God promised the Lord, if He would spare his life, he would spend the entire summer preaching to the crowds attending the exposition.

The Oberlin Quartet furnished the music in the evenings, and Mr. and Mrs. George Stebbins were in the meetings in the morning. I shall never forget Mr. Stebbins seated at the organ singing and playing his own hymn, "There Is a Green Hill Far Away."

CHICAGO, ILL.

T. C. WENDELL

### Plea for Youth Supplement

I have always appreciated the gift subscription which introduced me to MOODY MONTHLY. It has been a big help for material used in young people's meetings.

I was very disappointed, however, when the Youth Supplement was discontinued. I felt there were great possibilities there, especially if actual ten to fifteen-minute

Moody Monthly

topics had been presented for use with youth groups.

I now work in a church where the young people cannot prepare their own topics, but need, for the time being, a ready-to-use message. How I would appreciate something of that nature in your publication!

PHILADELPHIA, PA. RUTH CHAPPELL

#### Too Much Meat?

For many years I have been receiving the MOODY MONTHLY, but this year I think I will make a change and subscribe to another magazine of somewhat different type. The MONTHLY is good, but there is so much "solid" reading—sermons, etc.—that are, of course, all right for students and some others, but for some of us without the depth, most of your articles are too "heavy."

WATERTOWN, CONN. (Name withheld)

#### He Knew "God's Untiring Servant"

I was particularly delighted with the article concerning F. B. Meyer, "God's Untiring Servant," which appeared in the January issue. In my earlier days as a young man in England I came to know Dr. Meyer, and had the privilege of hearing him at different times and of being in his church in London.

AVERILL PARK, N.Y. ERNEST H. J. VINCENT

#### Preachers' Challenge

Would like to add . . . that the four sins mentioned ["Four Sins Which Crucified Jesus," January MOODY MONTHLY] are most too fitting for the greater part of our clergy today, as well as Christendom in general.

The "Sermon to Ministers" should likewise strike root with our clergy. That which for a common member would be classified as a small sin is for the preacher a scandal, because *his walk must be godly*. Of all people, it must be said of him, "There is a man of God."

A little more time in the upper room and the study room, and a little less in the easy chair and the supper rooms, and I am certain that as servants of God they will not fear to call a spade a spade, and hell, hell. What we need today is more of the fire and brimstone preaching of the righteousness and holiness of God—the preaching of yesteryear—and less of the selling of the Saviour for *much less* than thirty pieces of silver. Today He is too often sold for a song.

HOLLAND, MICH. H. A. VAN PUTTEN

#### His Comfort

I especially want to thank you for the October issue. I had just finished reading the article, "The Frustration of Fretting," the day before our baby was taken home to be with the Lord. It seemed as though that article were written just for us, to prepare us for the difficult experience through which we were to go.

The words from the article, "Where we cannot trace His hand, we can trust His heart," stood out like a lighthouse in that dark time. The Lord seemed closer and dearer than ever before in these past months, and how thankful we are for His abiding comfort.

WHITTIER, CALIF. RUTH HEADLEY GOSTING

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# Editorials

## A Return to the Message of Easter

The Day of Resurrection! Alas, its observance is so watered down that thousands hear the Scriptures of the resurrection, sing the hymns about the living Christ, and neither believe nor understand. Preachers declaim on the need for more stately mansions, the hopes and inspiration of spring, and such patter and nonsense. Oh, for a return to the God whose power is great enough to raise His Son from the dead!

The mighty have fallen! Faced by world problems of unprecedented magnitude, representatives of organizations once Bible-believing now pass their resolutions and make little, if any, impact upon the world. Bereft of a word from God, they exhort the Church to modify its message so that it may be able to make some contribution for good to a new society. Thus has humanism seemingly swept the field.

Man can explain everything: miracles, problems, behavior, origins, matter. But he does so with a fatal omission; he leaves God out of the picture. He can ferret out the secrets of the forests, the fields, the mines, and to a great degree control what he finds. Man can control things, but not himself.

Resolutions, high-sounding phrases, humanistic interpretations and vacillations are powerless to change human hearts. Godless Communism, rampant moral corruption, worldly-wise secularism, the threat of atomic and super-atomic war—these perils cannot be met by anything less than supernatural power, supernatural power granted believing men. Politic action, world-wise ways and means, the aping of secular methods, political pressure, balance of power, impotent resolutions, these are no substitute, no alternative for spiritual power.

Long ago God gave the people of Nineveh a sign. He sent them a prophet whom He raised as from the dead. It is recorded: "The people of Nineveh believed God." God has given our evil and adulterous generation a sign. His Son was three days and three nights in the heart of the earth. He arose! Here is God's sign to us. But it cannot be said that our generation believes God, though a greater than Jonah is God's sign.

When the Church has done with unbelieving leaders, when she returns to the demonstration and power of the living Lord in her midst, then shall she perform her mission on the earth. The Lord Jesus and the resurrection was the message of the apostolic Church. The Church has tried the methods and message of humanism. Why not return to the Lord and the message that turned the world upside down? The old gospel truly believed, truly lived, and truly preached will accomplish that which only God can do.

## No Defense For Mercy Killing

It is a terrifying commentary on life today that an act such as the so-called mercy killing in New England should be defended by anyone. For regardless of the intentions of the one involved, what he has said by force of his example is, "If you do not like the law, break it!" Such an attitude is the essence of anarchy. It leads to disobedience, lawlessness and disorder.

The basic issue involved is not brutality versus pity. There is not a man worthy of the name whose heart is not moved when he sees suffering. The issue is whether man has the right to say when another person—one innocent of any crime or aggression—is to go out into eternity.

The taking of innocent life, whatever the motive, violates one of the oldest and most clear-cut laws of God. That there are those who are agnostic, atheistic or otherwise unbelieving does not affect this statute in the slightest. "Thou shalt do no murder" is written large in the laws of civilized people. Such a law cannot be outmoded, replaced or ignored.

Like all God's laws, the prohibition to kill is firmly based on reason and is for man's own good. Since the eternal destiny of every soul rests upon a decision of this life, who should dare affect the making of this decision by shortening the allotted life span of an individual by one moment? Who indeed knows the issues of life and death but God?

The very term "mercy killing," moreover, is a sad reflection upon the ungodly attitude of people in general today.

For man to kill for mercy's sake suggests that he conceives himself to be more merciful and gracious than Almighty God—the God who gave His only Son for man's redemption.

Such an attitude is far indeed from the vision of God to which the apostles and saints have clung down through the centuries. These Christian heroes have suffered much; but they have rested in the assurance that God's love was all about them, that suffering was not without a purpose, and that God's grace was sufficient for all their trials.

Let the born-again child of God remember that he has a loving heavenly Father who marks the sparrow's fall, and let him see in the attitude which would justify mercy killing, a reflection of the world's great need to know the God who loves all men and pleads that they be reconciled to Him.

## Blessings Again Mark Founder's Week

Three outstanding facts were apparent to the thousands attending the sessions of the forty-fourth annual Founder's Week Conference, January 30-February 5. First, God graciously met with all of those whose purpose in attending was an earnest seeking after Himself. Second, the miracle of prevailing prayer was once more in evidence, extending again even to the weather (long notorious as the worst of the winter, but for the third successive season warm and clear, to the bewilderment of official prognosticators). Third, there was further confirmation that God has provided the Moody Bible Institute with the leadership needed to carry on its testimony as a bulwark of the true cause of Christ.

It is significant that the twenty speakers present, entirely without suggestion or collusion, were led of God to concentrate their teaching and preaching upon the glories of the person of Christ, on the one hand, and on the other, the implications involved in Christian life and service. The sessions were singularly free from secondary or distracting issues.

The presence and power of the Holy Spirit was daily manifest to bless the Word of God, as it was handled aright by His servants to exalt Christ. Scores remained to wait upon God in brokenness of spirit following one searching message on the absolute necessity for believing God as we pray; hundreds moved forward under deliberate, personal constraint of the Holy Spirit in presenting themselves for missionary service at the concluding session of Thursday's great challenges. Few eyes were dry in packed Moody Memorial Church as the speaker's text was literally obeyed: "Consecrate yourselves today to the Lord"; for most Christians are soberly aware as never before of the real personal implications of foreign missions service.

Thousands of God's people prayed earnestly for this conference in advance; the Institute student body and staff knew an increasing burden as the meetings approached. The opening session was given over to intercession, led by Ernest M. Wadsworth, colleague of Reuben A. Tor-

rey, and director of the Great Commission Prayer League. He pleaded for both private and public prayer as the conference proceeded, and hundreds were on hand for the prayer meetings which opened each morning and afternoon session.

All who attended know in what abundant measure God answered: in the salvation of scores of the lost; in a closer walk with the Saviour for all of those who came to the conference truly hungering and thirsting after righteousness; in God's hand of blessing upon His servants who glorified Him daily in music and song; in journeying mercies for the overflowing crowds which established new records for Founder's Week.

In this year of 1950, officially designated by modern ecclesiasticism as one of special "religious" import, we lift our hearts in praise and thanksgiving to the God and Father of our Lord Jesus Christ for His continued faithfulness, in using Founder's Week Conference to speak again to the hearts of His people and to draw them to Himself.

P.R.N.\*

## Worlds In Collision

Present indications are that we shall be hearing more and more about the theories of Dr. Immanuel Velikovsky, Jewish scholar and scientist, whose book, *Worlds in Collision*, is reported to be virtually off the press at this writing.

For the past nine years, Dr. Velikovsky, who is learned in such widely varied fields as astronomy, archaeology, physics, paleontology, classical history and geology, has been formulating a new and revolutionary theory concerning the movements of the earth and other celestial bodies. His thesis was recently summarized by Eric Larrabee in an article, "The Day the Sun Stood Still," published in *Harper's Magazine* for January.

As presented by Mr. Larrabee, Dr. Velikovsky's theory is based on the belief that on at least two occasions the earth has been violently affected by the near approach of what is now the planet Venus. He declares that Venus was once a comet which passed close to the earth about 1500 B.C. and again some fifty-two years later.

During the first approach to the earth, he asserts, the comet's tail showered the earth with fine, rusty pigment, accounting for the biblical record of Egypt's rivers turning to blood during the plagues. The same approach he suggests may have later resulted in an earth shock violent enough to have slain Egypt's first-born—though he does not explain how the effects of such an earthquake would have been limited to Egypt's first-born. The earth's second encounter with the comet, Dr. Velikovsky believes, halted the earth's rotation and made the sun appear to stand still as recorded in Joshua 10.

In a similar way, the Velikovsky theory accounts for other biblical miracles. The parting of the Red Sea is explained as merely one phase of gigantic oceanic disturbances resulting from the pull of the comet, while the appearance of manna is explained as the result of carbon and hydrogen gases from the comet's tail combining to form a sugarlike substance. After twice being responsible for such gigantic and unusual disturbances, the comet Venus had a near-encounter with the planet Mars, lost its tail and "changed from a wild comet to a tame planet," according to Dr. Velikovsky's theory.

To what extent the "Worlds in Collision" theory will be accepted by scientists remains to be seen. They will consider the thesis on the basis of scientific knowledge, which is obviously shifting its ground from year to year. The Christian, however, may base his judgment on the Word of God, which liveth and abideth forever.

In his thinking, the believer will do well to keep in mind the picture drawn by Scripture and being filled in unmistakably, even now. Rapidly and surely the stage is being set for one who will be able to explain all the hard things of the Word of God on a perfectly natural basis. When this person appears, he will be able to solve economic problems as well as problems of government to the extent that the world will look to him as the man who has the answers.

Inasmuch as he will be able to explain all things on a natural basis, he will lead men to think of natural forces to the exclusion of God. Eventually he will make himself God, dominating not only a united government, but a unified Church which has been prepared for his hand.

Then when the world knows unity in economics, religion and government—when men have decided they can do without God and when patience has had its perfect work—the end will come and God will judge the world in righteousness.

## The Year Of the Great Denial

Before the close of 1950, probably more than three million Roman Catholics—some say five million—will journey to Rome as Holy Year pilgrims. They will make the pilgrimage, some of them at great sacrifice, in the belief that by so doing they will obtain remission of purgatorial punishment for their sins.

A study of the motive which will lead these millions of Holy Year pilgrims to Rome brings one to the heart of the complex and wholly unscriptural teachings of the Roman Church concerning forgiveness of sin.

According to Roman Catholic doctrine, confession before a priest provides for remission of the eternal guilt of sin, but not for remission of its temporal punishment in purgatory. The sinner is therefore led to anticipate prolonged suffering in purgatory after death, unless he can wipe out this debt by such means as good works and penances.

Another way of escaping temporal punishment in purgatory, according to this teaching, is through an indulgence. This is a special concession whereby the sinner, by meeting certain requirements set out by the Pope, can supposedly receive the benefit of surplus merits believed to have been earned in the past by other men and women, the saints and the Virgin Mary, all of whom are thought to have performed more good works and penances than they themselves needed.

Speaking of this practice, L. H. Lehman, a former Catholic priest who has come to know the full pardon of Christ, explains:

"The excess merits and extra penances earned by men and women are added to the merits of Christ and poured into what is called the 'Treasury of the Church,' to which the Pope alone has the key. There is thus formed a kind of spiritual banking system where reserves of credit are stored, to be dispensed by the Pope, under certain conditions prescribed by him, to those who do not perform sufficient penances and good works for themselves."

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## Coming Next Month

### Fiftieth Anniversary Christian Education Number

**Your Bookshelf Is a Mirror**—Good books play a key role in Christian education. Mrs. E. P. Barrett, chairman of the Textbook Committee of the Evangelical Teacher Training Association, tells how to select and use them. Accompanied by a valuable bibliography of more than one hundred items.

**Reaching Out to Build Your Sunday School**—A proved pattern for expanding the ministry of your own Sunday school, presented by the pastor of a church which has tripled its Sunday school attendance and multiplied the effectiveness of its work.

**The Bible, the Living Word of God**—Dr. Frank E. Gaebelein, in a message geared to the needs of today, presents the Bible as "a letter from God with your address on it."

**What About Church Unity?**—Never before has there been such widespread interest in the merger of Protestant denominations. This timely symposium brings you the carefully considered views of representative evangelical leaders.

# The First Easter Evening

By Bishop Handley C. G. Moule

*Then . . . came Jesus and stood in the midst.—John 20:19*

It was late evening of the resurrection day. The two pedestrians of the Emmaus Road were hastening back to Jerusalem with their great discovery.

Follow them to the city gate which then (at Passover time) probably stood open all night. Trace them to the street where the house of the upper chamber stood, to the courtyard gate—fastened “for fear of the Jews” but opened to the known voices outside—to the inner door, up a flight of stone steps and to the door of the great room. This also was unlocked at the call of friends.

Now the two streams of wonder and joy meet together. The chamber is full of voices. “The Lord is risen indeed, and hath appeared unto Simon!” exclaim those who have remained at Jerusalem. “We, too, have met Him on the road,” reply the travelers from Emmaus. “He made Himself known to us in the breaking of bread!”

What a scene of eager interchange of heart and speech! The spacious place, where light and shadow from the evening lamps play upon the company, is full of broken sound.

Such a moment had never been on earth before! The dead was living, and in His own right and power! The seem-



ing awful defeat of the cross was only the antecedent to the supreme and irreversible victory in which the beloved master, taking His life again, presented Himself as indeed the Life, declared to be the Son of God with power—the power of an endless life—by the resurrection from the dead.

Let us often return in thought to that memorable hour. Again and yet again let us reaffirm to ourselves its immeasurable reality and radiant meaning. Vain to the understanding, even to the common sense, are the efforts, whether crude or subtle, to explain it away. Sometimes the attempt is made with actually grotesque crudeness, as in a paper sent me from India, gravely asserting that the Lord Jesus revived from half-death, lived to a good old age, and lies buried in Cashmere. Sometimes the denial takes very different forms, graver, more thoughtful, more formidable.

But all denials alike break and retreat at last, like waves from the shore, before the vast, immovable evidence of the fact of the Christian Church and the historic certainty that but for a great and manifest victory of the Lord over the death of His sacred body, the Church would soon have melted back into the world. On the contrary, it promptly presented itself to the world as a force full of Him, an organism of transfigured lives, morally lifted to a height unknown before, totally different from their old selves and spiritually capable of moving the whole human mass around them in the name of the Lord Jesus and by the Spirit of their God.

AS WE PONDER the resurrection, the two opposite aspects of it appear  
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Saintly and scholarly Bishop Moule was born at Dorsetshire, England, in 1841. He was successively dean of Trinity College, Cambridge, where he had received his own education; first principal of Ridley Hall, Cambridge; and Norrisian professor of divinity at the same university. In 1901 he was consecrated Bishop of Durham in the Church of England, also serving for a number of years as honorary chaplain to the king and queen. The author of many fine books, he is especially noted for his volumes on Romans, prepared for the *Cambridge Bible* and for the *Expositor's Bible*. The above article is reprinted from THE INSTITUTE TIE for April, 1908, twelve years before his death.





Serious faces reflect serious issues at this meeting of the United Nations Atomic Energy Commission.

## Two Years to Work?

By WILLIAM CULBERTSON

*Face the future squarely and you'll find yourself  
wanting to do more for Christ while there is yet time*

**T**wo years is not much time to prepare for world crisis. Yet in the judgment of one whose knowledge of world affairs is widely recognized, possibly as little as twenty-four months may remain between us and the calamity of modern super warfare.

Speaking a short time ago to a group of men of influence and position, Kenneth de Courcy, of London, England, editor of *Intelligence Digest*, declared it his studied opinion that 1952 will find us entering the period in which Russian aggression may cease to be a threat and become reality.

Mr. de Courcy speaks as a Christian layman (he is a member of the British Fact and Faith Film Committee, distributors of Moody Bible Institute gospel-science films in Great Britain); he also speaks as one who is unquestionably well informed on international affairs. His sources are such that as early as November, 1948—when so-called informed circles were confident Russia would not have the atomic bomb for several years to come—he was able to say that she would announce her possession of the atomic bomb in June, 1949.

If more need be said, Mr. de Courcy was in this country to speak at the Naval War College at Newport, R.I. The high regard in which he is held by government officials was further confirmed by the fact that he was introduced at the above engagement by a general who had held an important post in our Army intelligence during the war.

**I**N HIS ANALYSIS, Mr. de Courcy

pointed out that our basic problem today is not one of resources. There are vast resources of untapped wealth awaiting the genius and the initiative of science and business. But he enumerated three major problems which must be met if there is to be peace and prosperity: first, the moral and spiritual decline felt around the world; second, the tension within democratic nations which causes class to array itself against class; and, third, the plans of Soviet Russia.

With reference to this last problem, he was quick to point out our vulnerability. The fact that Great Britain and the United States are maritime powers, he said, is at once their strength and their weakness. Strength it is if the channels are open and shipping remains unrestricted; weakness it is, for it marks a potential focal point of attack.

The maritime vulnerability of the United States is apparent. Russia already has a fleet of submarines. In fact, the *U.S. News and World Report* for December 23, 1949, tells us that while Germany had 132 submarines as an average during the war, Russia now has 300—the world's largest submarine navy. The same periodical points out that rocket-firing submarines fifty miles off our coast could paralyze our eastern shores to 150 miles inland.

Perhaps even more horrifying is the possibility expressed by Mr. de Courcy that Russia need only send her submarines toward our shores and set off atomic bombs underwater to make our seaport cities uninhabitable for five years because of radio activity. The threat to our economy is all the greater because

increasingly we have become dependent on seaport cities. In contrast, Russia has an almost invulnerable position because of her satellites to the east and west.

According to Mr. de Courcy, Russia is now producing four atomic bombs a month. She already has bases in Central America and is doubtless establishing others. Her professed purpose, he said, is to keep the democratic nations at the conference table long enough to allow her to perfect her arrangements and build a stockpile of bombs.

There are those who point to what democratic countries are doing by way of counteroffensive. They look to the cold war to provide the necessary period of time for the splitting off of Russian satellites and the strengthening of western Europe. Such a course of action might be effective if we had more time. The citizens of satellite countries are not unanimous in their espousal of Communism. There is seething revolt and rebellion. But such movements to be successful take time to organize, outfit and command to a victorious conclusion—more time than two years.

Secondly, there is what some commentators call a rising "anti-war feeling" in many countries. These "international-minded" groups stress the importance of the United Nations and plead for world confederation. But it must be admitted that at present the dark clouds far outnumber, and therefore overshadow, these views.

Finally, there are still others who shrug their shoulders, shake their heads and go about their own business in indifference—but that is not an answer.

Right: A Japanese student, curator of the Atomic Bomb Center Museum at Nagasaki, points to the signboard marking the center of the four-mile area devastated by the atomic bomb on August 9, 1945. His own parents were among the 23,657 killed in the explosion.

Below: A narrow path winding through masses of debris marks the area where the atomic bomb struck. The two shacks in the foreground have been hastily constructed from pieces of tin picked up in the ruins. Acme Photos.

WHAT can be done? Mr. de Courcy suggested the holding of Turkey and Iran in the democratic circle of influence. Russia still needs oil from outside her borders—the same weakness that confronted Germany. Iran is therefore important.

Turkey is a potential threat to Russia's aims, for Russia must have a southern outlet to the sea. Furthermore, Turkey points a gun at the heart of the Soviet. While Russia is protected by satellite nations on the east and west, while she has been wise enough to scatter her war plants in the hinterland where they are protected from long-range precision bombing, comparatively short-range bombing from Turkey could be effective because the locations of Russian factories are known in that nearby country.

In short, Mr. de Courcy indicated, the only way to meet a threat in this sinful world is to confront it with a threat as great or greater. This is an answer on the human level. We do not make light of it. It seems to me—given that there is a threat—that here is sound advice. And that there is a threat would seem to be established by the authority of the informer who merits our respect and whose information certainly allows no dabbling with the sanguine hope that he may be wrong.

To those who may be tempted to cry "Warmonger!" I would point out that it has never been warmongering to face a situation as it exists, basing judgment on responsible information and proposing measures designed to insure peace before it is too late.

IN SPITE OF the fact that some may look upon me as being unduly alarmed, I have taken the time and space to present this matter fully because of four important reasons.

First, on the basis of the information which I have quoted there is a situation which we shall do well to comprehend. Though we understand that God may intervene and change the entire complexion of things, we cannot but sense some responsibility in such a time as this. On the word of this commentator, certainly it would seem absolutely necessary for a strong stand to be taken with regard to the position of both Turkey and Iran. That these countries have a place in the agenda of the Soviet Union would seem certain. Anyone whose memory goes back to the late thirties and the Nazi occupation of the countries surrounding Germany, cannot help but



see the counterpart in what the Soviet Union has done during and since World War II.

A second reason for bringing this matter to the attention of Christians is that they may pray. I realize that there are differences among Christians as to how much participation there should be in connection with national government. Here, however, there can be no question on the part of any Christian worthy of the name.

It is true that God in catastrophic manner can come in upon the scene. History is abundant with evidences of God's ability to control the winds, to bring darkness, or to cause other conditions, removing a serious threat to a people or an entire civilization. That it

is not always God's will so to intervene is equally proved by Scripture.

There was the day in the history of Judah when the hosts of Assyria were dealt with by God and they retired from the siege of Jerusalem a defeated foe. Not too many years later, as men reckon time, a Babylonian army besieged the same city and came off victorious. If it is God's will to send great and dire judgment, He, of course, can and will. Before Him the nations are as a drop in a bucket. When He stands in His power, when He executes the fierceness of His wrath, who can stand? But God has not always delivered His people from their foes, let alone a nation which makes no pretense of being His.

It is true that sometimes deliverance

comes through other means than catastrophic intervention. There are times when it comes through a man of God's choice. This leader of the people, raised up of God, guides a nation in its destiny. Frequently on such occasions the people must suffer greatly and go through the agony of "blood, sweat and tears" in order to gain the final triumph. Sometimes God in His grace allows men to find the mechanical means which erases the impending danger. It is not up to us to dictate how God grants deliverance. We are privileged to pray to Him that He will bare His mighty arm in His own way and in His own time and glorify His Son.

For the believer in the Lord Jesus Christ, there is no question but that the very course of history has flowed in the river bed of God's appointment in answer to the believing prayers of His people. Mightier than the armaments of men, greater by far in power than even the atomic bomb, is the weapon which old John Bunyan used to call "all prayer."

These are serious days that call us to pray to the God of heaven. As we pray, let us not forget to confess, and to plead

the mercy of God rather than our own righteousness. Let us plead for the opportunity to take the gospel to the last who-soever in God's will.

A THIRD REASON for mentioning this matter of a possible impending disaster is that it may direct our hearts and minds to the truth of the Lord's return. Whatever lies ahead right now, the child of God has the assurance of the Word of God that the Lord Jesus Christ is coming again. Nothing that happens can in any measure thwart or frustrate the purposes of God as announced in His Holy Word. There may be an overturning, and an overturning, and an overturning, but at length He whose right it is to reign will come.

Whatever the prophetic picture and however dark some of the details of it may be, we can be absolutely sure that the unrest of the present and the impending disaster that seems to loom ahead will in God's own way work out His purpose and His will. Here is great hope and consolation for the child of

God in the midst of a picture which otherwise might cause him, not only great anxiety, but deep and profound forebodings.

How good God is! There is no need to worry, for matters are in His hands; but He would further assure us of our absolute safety in Himself and that He as God is the ultimate ruler among men. We lift our heads, therefore, from the earthly scene with all its intrigue and confusion, and look for the coming of the Son of God, who loved us and gave Himself for us.

I am reminded of a story that I heard a missionary tell many years ago. On one occasion he desired to send a message to a distant village and asked that two young men in the village volunteer as messengers. Two young men bravely offered to go. The missionary told them of the dangers which would confront them. He spoke of the dense jungle where there was possibility of instant death almost in every step. He reminded them of a great, turbulent river which they would have to cross, a river infested with crocodiles. Still the young men wanted to go.

The missionary asked about the jungle, the river, and other perils he had mentioned. The young men answered that when they came to those places, instead of being discouraged, they would take heart, for then they would know that they were on the right way.

Similarly, if the picture of world events is sobering for us, let us not forget Him who foretold just such days and who said, "Lo, I come quickly, and my reward is with me." While we are not so foolish as to set dates or dogmatize that the Lord must necessarily come even within our own generation, yet we would be very foolish to blind our eyes to the signs of the times, and we would certainly be on unscriptural ground if we did not wait expectantly for God's Son from heaven.

THERE IS A FOURTH REASON for this article, and it has to do with our use of the present. If Mr. de Courcy is nearly so right as he was concerning Russia's acknowledgment of her possession of the atomic bomb, we ought to take to heart this word of warning.

Christian, how much more time do we have? Most of us are living as though we had all the time in the world. We act as though we had not only the allotted life span we think of in connection with man's pilgrimage on earth, but a millennium as well. How lackadaisical, slow-moving, and indifferent to the real claims of Christ we are!

We should not be. If we had no other word than the word of Scripture as to the coming of Christ and the end of our opportunity to be used of Him, that ought to be enough to impel us to respond quickly and diligently to His will. However, as though to emphasize the Word of God, there is this word of warning that our friend and brother would bring to our attention. It seems to me it says in letters of fire, "That that thou doest, do quickly." At least, we should be up and doing; not basking complacently and

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## This Is Life Eternal

By Norman H. Camp

It is a mistake to think of eternal life as the result of knowing God. Rather, the opposite is true: knowing God is the result of eternal life.

In His high priestly prayer, recorded in John 17, our Lord said that the Father had given Him power over all flesh, that He should give eternal life to as many as the Father had given Him; and then He added: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." According to this, the divine order is, first, the gift of eternal life; second, the knowledge of God as a result of that life.

In I Corinthians 2:14 it is stated that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." In Ephesians 2:1 we find that this natural man is "dead in trespasses and sins," and in Romans 8:7 we read that the "carnal mind [or mind of the natural man] is enmity against God: for it is not subject to the law of God, neither indeed can be."

These passages, together with such statements as those found in Jeremiah 17:9; I John 5:19 (A. S. V.); II Corinthians 4:3,4, give us an X-ray photograph of the natural man; so that it is evident that he cannot know God until he receives eternal life through the risen Christ.

Jesus did not encourage Nicodemus to think that He was merely a teacher, but replied abruptly, "Verily, Verily, I say unto thee, Except a man be born again [from above], he cannot see the kingdom of God." Why? Was it not because the Lord knew that until Nicodemus was born again by receiving the gift of eternal life, he could not know Him as the Son of God?

Unless one first possesses spiritual life, he cannot have spiritual light (John 1:4).

As God gave the first Adam life and the power to transmit that life to his children, so God put eternal life in the last Adam, the Lord Jesus Christ, whom He raised from the dead and exalted to His own right hand in heavenly places, and gave Him the power to transmit that life to as many as receive and confess Him as the eternal Son of God (John 1:12, 13).

Eternal life is not knowing God, nor eternal existence with God, but that new, incorruptible, resurrection life which God placed in His Son when He raised Him from the dead. It is life which is imparted to the believer by the Holy Spirit, whereby he receives a new heart, a new mind, a new nature and a new understanding of the things of God, with joy and peace in believing.

Have you received this gift from God? Are you a new creature in Christ Jesus? Are you walking in newness of life? If not, receive this risen and exalted Christ now, confess Him openly as your Lord, believe the promise of God, and you, too, will be saved today!



# Faith's FIRM Foundation

By VERNON GROUNDS



CHRISTIANITY lives on the fragrance of an empty vase." So sneered the French skeptic Ernest Renan concerning the resurrection. But unwittingly he spoke the truth. For Christianity does indeed owe its very existence to the empty tomb in the garden of Joseph of Arimathea, which the body of the Lord Jesus occupied temporarily after His crucifixion.

The empty tomb is the firm foundation of the Christian faith, and every major doctrine, when one traces it out, goes back to the resurrection. Today as we stand on the threshold of Easter, let us ponder the message of that empty tomb. That untenanted sepulcher is sufficient, I think, to stop the scoffing of skepticism, destroy all doubt and unbelief, and bring every honest inquirer to his knees before the death-conquering Christ with the cry, "My Lord and my God!"

The empty tomb is faith's firm foundation first of all because it verifies Jesus' claim to be Deity incarnate. How do we know that Jesus of Nazareth, a Galilean carpenter, a roving preacher, crucified in His early thirties, was truly the Son of God? How do we know, not merely guess or surmise? What is the basis of our certainty? To all these questions, the sole and sufficient answer is the empty tomb.

Because the sepulcher in Joseph's garden had no lifeless tenant on that first Easter morning, we know beyond the shadow of a doubt that Jesus Christ was and is the Son of God. Thus, the apostle Paul, in his letter to the Romans, sets forth the resurrection as the climactic validation of our Lord's deity when he says that Jesus Christ was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). The empty tomb, therefore, is the decisive proof that Jesus Christ was all He claimed to be.

Perhaps for this very reason, when His enemies skeptically demanded tangible evidence of His deity, He twice cited His forthcoming resurrection. Once after He had wrathfully driven the money-changers out of the temple, He was asked: "What sign showest thou unto us, seeing that thou doest these things?" Jesus' answer was, "Destroy this temple, and in three days I will raise it up" (John 2:18, 19).

Again, when a delegation of scribes and Pharisees came hypocritically asking for a sign, He referred to His resurrection

The great doctrines of the Christian faith rest upon the indisputable evidence of an empty tomb

as the sign of the prophet Jonas. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:39, 40).

These words attest the importance of the resurrection as the foundation of faith. If there is any doubt in your mind as to Jesus' deity, if there is any suspicion concerning His divine Sonship, if there is any hesitancy to acknowledge Him as very God of very God, behold the empty tomb!

TURNING TO A SECOND fundamental of the faith, why are we sure that beyond this life there is more life, even eternal life? How do we so confidently assert that "it is not all of life to live, or all of death to die"? Why to Job's haunting inquiry, "If a man die, shall he live again?" do we declare, "He shall!" Why is this a cardinal conviction and not a mere conjecture? Again the answer to all such questions is the empty tomb.

The Christian faith and the immortality of the soul stand or fall together. Christianity can no more survive without assurance of life after death than one can go on living after blood has stopped pulsing through his veins. But do we have proof of the soul's survival after death? Can we find evidence which shows positively that the return of the body to dust and ashes does not spell extinction of personality and eternal wiping out of consciousness?

To be sure, mankind has always believed in or hoped for immortality. Agnostic Thomas Huxley expressed this longing for continued life when he wrote, "It is a curious thought that I find my dislike to the thought of extinction increasing as I get older. It flashes across me at all sorts of times with horror that in 1900 I shall probably know more than I did in 1800. I had rather be in hell."

Alfred Lord Tennyson, great Victorian poet, declared, "If immortality were not true . . . I'd sink my head tonight in a chloroformed handkerchief and have done with it all." Representing still an-

other point of view, Beatrice Webb, a modern social reformer, expressed a similar concern. "I cannot help having a half-conscious conviction," she wrote, "that, if the human race is mortal, if its existence is without aim, if that existence is to end, at however remote a period, in a complete dissolution, then life indeed is not worth living to the mass of mankind."

Mankind universally loves life and longs for life beyond the present span of years. But this longing in itself proves nothing. Reason's hesitant response to Job's inquiry, "If a man die, shall he live again?" has always been "Perhaps!" "In all probability!" "It is to be devoutly hoped so!" But such responses by no means satisfy the heart. Malinowski, the noted scientist, has voiced the feeling which flames in the soul of every normal man: "Personally to me nothing matters except the answer to the burning question, Am I going to live on or shall I vanish like a bubble?"

Facing humanity's desire and philosophy's doubt, Christianity dogmatically affirms, "If a man die, he shall live again!" And Christianity dares to be dogmatic because of the empty tomb. The resurrection of Jesus Christ is conclusive proof.

Often the flippant and foolish objection is raised that nobody has ever come back to tell us. But what a senseless objection that is! The whole meaning of Easter lies precisely at this point: *somebody did come back—Jesus Christ!*

Death is like a dusty road stamped with millions of footprints, all traveling in the same direction. But in the dust of the road—see that! Look! One pair of footprints does not lead in. These footprints point out. And they are prints left by crucified feet.

The resurrection of Jesus Christ carries with it the certainty of the soul's immortality. As the Saviour Himself said to His disciples on the night of betrayal: "Because I live, ye shall live also" (John 14:19).

How, then, do we know, not merely guess or surmise, that personality does not perish with the last breath of this earthly life? We know by virtue of the resurrection. That cardinal Christian conviction, the immortality of the soul, has as its firm foundation the empty tomb. [Continued on page 470]

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★ Illustrated by John Whorrell ★

March, 1950

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# The Children Crusade Again

By FAITH COXE BAILEY

Pint-sized  
knights and couriers  
broadcast  
the gospel  
in New England



The Crusade's Lady Barbara.

Center: Singing over the radio is easy when Lady Barbara is there to help out.

Bottom: It's a long way up to the mike but these five-year-olds are going to make it.

**S**ix or seven truck drivers and laborers hunched at the counter of a second-rate Boston hamburger stand. From a shelf above the greasy gas stove, a radio blared.

Suddenly, the door opened and a high school boy hurried in. Leaning on one of the stools, he called to the counterman, "Three coffees to go, please. And three hamburgers with everything."

The counterman shook his head, pointed to the radio. "Take your coffee now, bud, but them burgers'll have to wait." He nodded toward the men. "They won't let me fry a thing between eleven and eleven thirty. All that sizzling in the pan, you know. I'd never hear the last of it if anything interrupts Lady Barbara and her kids' crusade."

The boy frowned. Then he grinned. He'd heard of Lady Barbara and her crusade. For three years, his younger sister had been a soloist on the half-hour broadcast. "That's O.K.," he said. "I'll wait and listen, too."

Listeners in second-rate hamburger stands make up only a small part of the variegated audience claimed each week by the Children's Gospel Crusade. Nearly two million grown-ups and youngsters throughout New England and the Maritime provinces hover near radios at eleven every Saturday morning to hear a handful of unexperienced, untrained children tell the old-time gospel story with their favorite songs and verses of Scripture.

The Crusade is strictly by the youngsters. Talent over sixteen is ruled out. Boys and girls read the Bible, sing and play instruments, and tell how their love for Christ has helped them live during the week. They get stage fright and sing off key, mispronounce words and whisper stutteringly into the mike. But the radio audience enjoys every minute.

Using only this dubious talent, the Children's Gospel Crusade holds its head up among such varied programs on station WMEX, Boston, as Sunday mass from an archbishop's home, a Christian Science broadcast, and a Seventh Day Adventist program. Indeed, the Crusade is doing more than merely holding its own, for just last fall WMEX approved its joining the ranks of studio productions. In September, after only four years of broadcasting, the Crusade stepped from the prayer meeting room of Bos-

ton's Tremont Temple into the studios of WMEX.

During its short life, the Crusade has become a Boston tradition. City newspapers recognize it as newsworthy, give it front-page space and send photographers and reporters to cover its annual fall rally. "Seventeen hundred New England children affirm their love for Jesus Christ in song and prayer," one paper recently stated in reporting a Crusade mass meeting.

Dr. Harold J. Ockenga, of Boston's Park Street Church, gives the youngsters—and the program—a pat on the head. "The program is a practical application of the belief of the churches that you must be born again," he declares. "The children have responded effectively . . . I recommend its work."

Even radio personnel, who have seen too many child performers and have heard even more thirty-minutes' worth of radio religion, smile with approval when you mention the Crusade. "Those kids are genuine," they say. One veteran announcer exclaims, "That Lady Barbara! Whew! In fifteen years of radio, I've never seen anybody whip together a production in as little time as she does!"

**F**OR THE KIDDIES, the Crusade is more than sugar-coated Sunday school. Thousands of youngsters give up half an hour of Saturday morning play to dash in the house and hunch by the radio. Hundreds more practice solos and Bible reading at home for months to win an opportunity for their Sunday school to appear before the Crusade mike.

But in the eyes of the sponsor, the Evangelistic Association of New England, the program's popularity and its jump ahead this fall are secondary. Of prime importance are the children (adults, too) won to Christ through the broadcast. That there are many of these is proved when Lady Barbara, chatty and enthusiastic about her work, runs through her files.

Letters, postmarked all over the Northeast country, tell how children have found Christ as Saviour as a result of

Faith Coxé Bailey divides most of her time between duties in the office of a Boston engineering firm and looking after her student husband. Now and then she finds time to write such articles as the one above and "He Does It with a Club," which appeared in *MOODY MONTHLY* for December, 1949.

Moody Monthly

listening to the program. On stationery speckled with circus clowns, on soiled brown wrapping paper; from Halifax, N.S.; Burlington, Vt.; and Roxbury, Mass., the stories pour in. One of Lady Barbara's birthdays brought two thousand cards her way, many of them featuring scribbled messages in pencil telling how the youthful sender had been won to Christ.

"Here's one," Lady Barbara says, picking up a letter. "I listened every Saturday to your broadcast. Now I want to be a good soldier of Jesus. That's from a twelve-year-old boy in Nova Scotia," she adds.

From Maine, a thirteen-year-old girl writes, "I had always known about Jesus, but never really knew Him as Saviour until I listened to the Children's Gospel Crusade. Since I have heard the music and Lady Barbara's stories, I have accepted Jesus as my Saviour and Friend. Now I go to Sunday school and am telling my friends about Jesus."

Adults listen in, too. Take Larry Johnson. He listened along with his youngsters every Saturday morning. But just before the Christmas rush, his machine shop boss demanded Saturday work. Larry said O.K., then asked if he could bring his radio along, mentioning that he'd hate to miss the Children's Gospel Crusade.

Boss Goldberg shrugged. "Sounds like more of that religion of yours, but I can take anything, so long as it's kids."

Saturday morning, as they worked at the machine shop bench, Goldberg and Larry listened to the Crusade. Next week, Goldberg brought his own radio. "Thought you might forget," he told Larry. "Kinda like to hear more of those kids."

After four Saturdays of hearing the children speak of their love for Jesus Christ, Goldberg accepted that same Jesus as his own Messiah and Saviour.

But the Children's Gospel Crusade has earned its popularity and its varied audi-

ence the hard way. It learned the lesson of timing and radio know-how by trial-and-error. In the same way it found out what the pre-high school crowd likes and what it does not like. From its first program, it struggled against people who would object that "you can't do anything like that in New England."

**B**ACK IN 1944, the Crusade wasn't even an idea in someone's mind. The Evangelistic Association of New England had just hired a new director of children's evangelism. The Association had installed her in the office, shown her the files, explained her itinerary and wished her well.

Fledgling director Barbara Skinner, just a year out of Gordon College of Theology, was looking forward to testing her wings in her first teacher training classes and children's meetings. And Association leaders, confident that the children's department was in good hands, were turning their attention to other areas of evangelism.

But in November, 1944, Uncle Maury, of the Children's Bible Hour in Grand Rapids, Mich., surprised the Association by suggesting a radio Bible rally for the children of greater Boston. "I'd like to broadcast a rally from Tremont Temple under your auspices," he wrote.

Dr. Wesley Huber, the Association's executive secretary, approved and Uncle Maury went east. At his preliminary audition two days before the broadcast, one hundred children were on hand. Dr. Huber took one look around and knew immediately that the success of such a children's rally in New England was assured. The next Saturday, just before the broadcast, he announced to the children that they could plan on a similar rally in Tremont Temple every week.

In the back pew, Barbara Skinner gulped. "But I couldn't let my new boss know he'd flustered me," she admits now. She made a survey-by-sight of the visit-

ing pastors present, and by the end of the program, after some hurried notes and whispered conferences, she had enlisted George MacNeill, youngish pastor of a Massachusetts Baptist church, as master of ceremonies.

Barbara did more hustling before the week end was over. She listened to the sage advice of Uncle Maury, jotted down taboos and "musts" for children's programs. Greg Larkin, Youth for Christ pianist, agreed to provide the music. By Monday, plans for a weekly rally were taking definite shape.

At first, broadcasting was out of the question. But when, after three months of rallies, weekly attendance leaped to 150, Barbara began to call up radio stations. WMEX, broadcasting in six states and all the Maritime provinces, offered her its eleven o'clock Saturday morning spot, one of the best for a children's program. As a result in March, 1945, Barbara Skinner adjusted her first mike and prepared to broadcast from the prayer meeting chapel of Tremont Temple.

The program was christened the "Children's Gospel Crusade" (something children can immediately imagine themselves part of, say sponsors), and soon Tremont Temple buzzed with knights (male program regulars) and couriers (any young guest performer) on Saturday morning. And of course, the youngsters had their princess, Lady Barbara.

**B**UT AT FIRST things were difficult. Planning programs in advance was an impossibility. With broadcast time at eleven, Lady Barbara was happy if she had enough audience by ten thirty from which to cull talent. "It was all guess work," she admits. "We guessed that Johnny would come. And if he came, we guessed that he could sing."

Children who promised to come but who never got there doubled her troubles. Rain, cold epidemics, a circus in

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Rehearsal for a Children's Gospel Crusade broadcast is an important occasion for any junior choir.





**P**ROVIDENCE is the name given to God's active relation to history. The unbeliever is convinced that there is no evidence to indicate that God controls the affairs of men now, or that He has done so in the past. He maintains that the world can and does function quite well without any assistance from the Almighty. It is the purpose of this final article on apologetics to show the fallacy of arguments advanced against the providence of God, and the basis of our assurance that His hand holds the reins of history.

#### The Attack on Prayer

Deep in the spiritual life of every believer is an awareness of the blessedness of prayer. The hours which the Christian spends in secret with his God are high points in his daily experience.

In prayer, the believer confesses his dependence upon God. The unbeliever, however, who confesses no dependence, derides prayer as futile and a waste of time. He views the universe as a large machine. And the way to alter a machine is to take out wrenches and pliers and repair the faulty parts. To his mind, it will not help to pray about a tire which is flat or a house that has burned down. Therefore, he sees prayer as but a pious, escape mechanism which only diverts the one who prays from seeking a realistic way out of his difficulties.

According to this way of thinking, prayer uses up time which might have been better used in working. Thus the doubter argues that while a Christian is praying for his disease to vanish, a doctor may find the cure by laboring diligently in a medical laboratory.

Every Christian knows the first answer to this argument—personal experience. Point out from your own experience the many and striking ways in which God has answered prayer. Prayer works! That is your first answer to the skeptic, and

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it is a good one.

But you need not rest the entire weight of your case on this approach. The critic is certain to suggest that answered prayer is merely coincidence. He will say that praying is like the efforts of a child to open a door: while he is pushing, an adult from behind actually does the opening. Seeing the door move, the child concludes that he has opened the door.

In the same manner, the doubter says, the Christian asks God for rain at precisely the time natural rain clouds are already forming. So when the rain arrives—which was coming whether there was prayer or not—he considers the rain an answer to prayer. As far as the critic is concerned, therefore, answered prayer is nothing but simple coincidence.

When such an argument is advanced in sincerity, the Christian should sense that the issues go far beyond the matter of prayer. Actually, the entire field of God's existence and revelation are being questioned. The critic's real difficulty is God. His problem is Genesis 1:1, not the problem of coincidence in prayer. If he does not believe in God, how can he possibly



believe that God answers prayers? Arguments for prayer will run off him as fast as water off oiled paper.

The proper approach is to go back to the arguments establishing the existence of God and the reality of revelation.

Then return to the question of prayer. When once God and revelation are shown to be reasonable, prayer will become reasonable, too.

The line of reasoning is simple. If God exists, then He is everywhere, for He is Spirit. Being everywhere, He can hear our prayers. And being personal, He is interested in our prayers. And being all-powerful, He can answer our prayers. Each link in this chain of reasoning is further supported in God's revelation to man, the Bible. The answer is as easy as that, once one faces the problem of God's existence and revelation.

At this point, however, some skeptics contend that since many of the Christian's prayers apparently are never answered, God does not hear prayer. The reply to this objection is that "No" is just as much of an answer as "Yes." God hears all our prayers, but He answers them according to His love and wisdom with a view to our spiritual welfare first.

#### Attack Against Miracles

The Christian may be courageous when men try to argue against the possibility of miracles, for the case against miracles is a tissue of fallacies.

Many misled Christians, however, suppose that it is a trifling matter whether or not one defends the miracles. They err, not knowing the Word of God. Consider the greatest miracle of them all—the resurrection of Jesus. If Christ has not been raised from the grave, our preaching is vain; we misrepresent God; our faith is futile; we are yet in our sins; those having died in Christ have perished; and we are of all men most to be pitied. Read I Corinthians 15 carefully!

The common argument brought against miracles asserts that nature obeys natural law, while miracles break natural law; therefore, the critic declares, miracles are impossible.

To show the unsoundness of this conclusion, remind the doubter that science can do no more than describe the universe. If a scientist tries to tell what

At the foot of Mount Olivet is a little area enclosed in whitewashed walls. It is the Garden of Gethsemane. Here still grow the ancient olive trees. Paul's Photo.



# Christian Defend His Faith

Even such questions as free will and the  
problem of evil need not be stumbling  
stones to the instructed believer

cannot happen in the universe, he departs from his role as a scientist. Yet this is precisely what he does if he appeals to natural laws in an effort to show that miracles are impossible.

Consider the steps involved. First the scientist examines certain areas of facts in the world. From these he gains a knowledge of principles of regularity. These in turn become the basis for the formulation of such natural laws as the law of gravitation. Notice, however, that these laws are merely science's efforts to describe the universe's regularity at various specific points.

But the critic who uses natural law to deny the reality of miracles does not stop here. He answers that this law is necessarily valid for the whole universe—past, present, and future. Therefore he rules out any occurrence which does not conform to the law of gravity, such as the floating axhead described in II Kings 6:6.

Scientific laws, however, are valid only for that portion of nature from which they have been extracted or for other areas where the factors are identical. They cannot be applied to situations where the factors have changed. Yet this is precisely what is done in attempting to make a case against miracles. What is true when an axhead sinks is applied to the one instance where the axhead floats, the result being the simple conclusion that there was no floating axhead.

Let me make this point clear by illustration. Suppose a person minutely examines several golf courses, and as a result concludes that there is no area in the world which is not covered with finely cut grass. The fallacy in this case is self-evident. One cannot transfer to the whole what happens to be true for only a part. But few detect this kind of fallacy if announced from the lips of a famous scientist. On the basis of laws learned by very limited observation, it is concluded that this universe is so constructed that nowhere in reality have there been situations—such as the resurrection of Christ—when these same laws have not held true. This is unsound thinking. May not the God who created this world run it in any way He sees fit?

It is true that this argument only establishes the possibility of miracles. That, however, should be sufficient, for a careful study of history will show their actuality.

The scientist may object to such con-

clusions on the ground that if there are miracles, then the universe is unpredictable. The very revelation which declares the fact of miracles, however, also assures the believer that God has restricted them to a very small number. He has covenanted with man to keep the universe steady with seasons in their order, day unto day and night unto night. The reality of miracles thus does not at all mean that the universe is without regularity.

If this reply does not satisfy the skeptic, you may well ask him what positive assurance he has that physical principles of the universe which hold true now will continue unchanged tomorrow. As we discovered earlier, the scientist has no proof. He is hardly therefore in a position to argue against the testimony of revelation that miracles have taken place.

## The Problem of Free Will

The relation between God's sovereignty and individual human freedom has always been a fertile area for criticism of the Christian faith. If God foreknows everything, the argument runs, then man is only a puppet in the hands of the sovereign One. Man is not free.

The Christian who thinks that the way out of this charge is to tone down the biblical doctrine of sovereignty makes a serious mistake. First, the Bible clearly teaches it. "Art not thou God in heaven? And rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so none is able to withstand thee?" (II Chron. 20:6). Secondly, reason supports it. While there may be real difficulties in the doctrine of sovereignty, there are absurdities in any other position.

Before entering into a discussion of the problems, settle on a simple definition of freedom. A man is free whenever he is the author of his own choice. I am free when I do my own choosing. No one chooses for me, not even God. If the person you are trying to help will agree to this definition, it is easy to show freedom's compatibility with God's sovereignty.

The answer to the dilemma is that God



The Via Dolorosa, Jerusalem. Paul's Photo.

in His sovereign power has chosen to use man's freedom as the means of accomplishing His desired ends. One must remember that freedom and prediction are not incompatible. We can generally predict what a hungry child will do with a chocolate ice cream cone or how a woman with a new hat will act before a mirror. But this does not mean that the acts were not freely done. Freedom is not capriciousness. This is the first point.

The second point is that God's ability infinitely transcends man's. If man, being ignorant of many of the factors which influence the choices of others, can yet predict response with a reasonable degree of assurance, cannot God—who knows all infallibly—know in advance and without error everything which man will freely do?

Judas voluntarily betrayed Christ, acting wholly in accord with the laws of reason. He rehearsed in his own heart what he planned to do. He acted out of motives which appealed to him. And yet God knew from the beginning of the world that Judas was the one who would betray His Son. Christ at the last foretold His betrayal on this ground of absolute foreknowledge. But because God could absolutely predict what Judas was about to do, it does not follow that Judas was not acting freely. On the contrary, it is on the basis of his freedom that the Bible declares that Judas is responsible and guilty.

A footnote may well be added to this  
[Continued on page 506]



Two extremes—hostility to the gospel on the one hand, and eagerness to hear on the other—rub elbows in cities like San Jose, Costa Rica.

Jungle which has crept to the very ocean presents a formidable barrier in many areas of Latin America.

Natives who first heard the message of salvation only a few years ago built this church in the eastern Peruvian jungle.



# The Evangelical

Out of turbulence and ecclesiastical bondage a picture of opportunity and promise is emerging

**L**ONG called the land of volcanoes and revolutions, Latin America has been living up to its reputation in recent years, much to the bewilderment of those who seek for a simple explanation of the situation below the Rio Grande. For out of the rash of political upheavals that has broken out in practically every Latin American republic since the close of World War II, it has been almost impossible to discern a consistent pattern of events.

Anyone attempting to evaluate the situation from an evangelical point of view, however, must seek to understand, to some extent, the political restlessness which is a symptom of deeper economic, social and religious disorders.

Latin America is suffering from the same maladies which are affecting other portions of the world. The unsettled conditions below us reflect the same tension between capital and labor which is spreading nearly everywhere. But the social revolution only accounts in part for the general unrest.

There are many other contributing factors: (1) the intrigues and revolutionary activities of ambitious politicians — the

*caudillos*, who have been the glory and ruin of the *Latinos*; (2) economic pressure upon dollar-hungry national economies faced with soaring costs of living; (3) the political interference of the Roman Church, ever the same and always provoking anticlerical reactions; and (4) the underground activity and ideological penetration of Communism—in some republics slightly more than a nuisance factor.

Latin American spokesmen have also charged that the *Estrada* doctrine, the state department's present policy of granting quick recognition to new governments, has likewise contributed to political instability by encouraging military leaders to attempt the overthrow of existing governments.

Although factors seem to be significant in each country, the combination of elements and proportionate influence of each vary from one republic to another, depending on local environment and conditions. This accounts for the crazy-quilt pattern of Latin America politics so confusing to the North American observer.

Take, for instance, Argentina. Ever the chief exponent of European culture in the Western Hemisphere and once the champion of republicanism, Argentina today is in the hands of a tight and not-so-little dictatorship. Is this merely a traditional dictatorship, illustrating Latin America's susceptibility to the charms of a strong man? By no means! It is not that simple.

The efficient military clique headed by General Peron is apparently supported by the old-line Conservatives—the vested interests. But paradoxically, General Peron, with the help of his ever-present Evita, is posing as the champion of the disinherited lower masses—*los descamisados*, "the unshirtd ones"—and the middle classes are being squeezed. To make things more complicated for our naïve political understanding, the influence of the Roman Catholic Church is stronger today in Argentina than at any previous time since the beginning of the century.

Costa Rica's revolution of last year focused attention on another of these bewildering combinations. The revolution, apparently, was a case of the people versus the government. But who was the

Co-director of the Latin America Mission, Mr. Strachan is the missionary son of missionary parents. He was born "south of the border" and has spent much of his lifetime in the countries of which he writes.

Latin America has her modern cities, her boulevards, her parks—and her millions of un-reached city dwellers. This is Rio de Janeiro, Brazil, from Paris Park. Gendreau photo

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# Outlook in Latin America

By R. KENNETH STRACHAN

government? None other than a coalition of church-backed ultra-conservatives working shoulder-to-shoulder with the Communist labor party. Ambition makes strange bedfellows!

Recently all eyes have been fixed upon Colombia where a presidential election has taken place. After a violent struggle the Conservative party, which came to power four years ago following sixteen years of Liberal rule, has succeeded in remaining in office.\* This short term of Conservative rule in Colombia has clearly demonstrated that party's strong rightist leanings and determined opposition to the interests of the people. It has also fully revealed the great extent of Roman influence in government circles. The result has been to provoke a swelling undercurrent of popular dissatisfaction, which is expressing itself increasingly in

anticlerical sentiment. The spontaneous mob uprising which took place in Bogota in April, 1948, revealed this popular state of feeling. It was not without significance that much Roman Catholic Church property all over the country was destroyed at that time.

While the above examples show the difficulty of making any generalizations which apply to Latin America as a whole, they also indicate that there are certain factors common to the political situation in each republic.

A SECOND important consideration is the strength and program of the Roman Catholic Church. How strong is that church? Contradictory reports are frequently presented by returning missionaries. The increased popular openness to the gospel is advanced by some as an indication of Rome's waning influence. Others point to the growing number of outbreaks of local persecu-

tion against Evangelicals and the restriction of entry of missionaries into some countries as proof of Rome's growing dominance. What is the actual situation?

Undoubtedly the Roman Church is stronger today—politically and ecclesiastically—more on the alert and more aggressive than at any time since the turn of the century. The revived strength of the Church in Argentina has already been cited. It is notable that in Mexico, which has had a long history of anticlerical reaction, the Roman Church today, according to an outstanding authority, exerts more influence than in any other Latin American country except Argentina. It would be folly to close our eyes to the outreach and power of that politico-ecclesiastical organization.

However, we must beware of a very human tendency to create giants in our own imaginations and consequently resign ourselves to defeatist missionary policies. Our Roman Goliath is unques-

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\*The election was actually won by forfeit, the Liberals having boycotted the contest on the grounds that election machinery was entirely controlled by the incumbent Conservatives.

Differences in language slow the gospel advance. Villagers along this road to Mexico City speak an old Indian dialect, do not understand Spanish. Gendreau photo



# Faith That Brings Fruit

By J. Vernon McGee

The morning after our Lord stopped at Jericho  
you could tell which publican was trusting Him

ONE day during World War II, I was on the way to one of the defense plants in southern California to speak at a noon service. I had a gospel message tucked neatly in my mind, and I trust in my heart, to give to the men there. But instead of thinking of the message I had prepared, the story of Zacchaeus in the Gospel of Luke kept crowding in on my thoughts.

Suddenly, like a flash of lightning, something new penetrated my own heart relative to this incident. As a result, I was led to speak to the men at the noon service concerning Zacchaeus, and it is to Jesus' meeting with him that I would direct your attention now.

The importance of this incident in the life of our Lord is that it affords an illustration of one of those difficult texts of Scripture: "But wilt thou know, O vain man, that faith without works is dead?" (James 2:20).

One of the problems of the Church has been to reconcile the positions of Paul and James as to the place of good works in the plan of salvation. Those of us who belong to the school that emphasizes the grace of God in salvation are reluctant to speak at all of good works for fear of complicating God's glorious grace. Nevertheless, we recognize that all too often the practical aspect of good works has been soft-pedaled or ignored in presenting the grace of God.

Yet it is not necessary to soft-pedal good works in order to put mighty emphasis upon the grace of God. God saves without the good works of man even entering into the picture—rather, God saves in spite of man's so-called good works.

**B**UT LET US TURN to the record concerning Zacchaeus and see if it will help us in understanding and appreciating the practical aspect of the grace of God.

We read in Luke 19:1 that "Jesus entered and passed through Jericho." Jericho was the accursed city, and customarily, the Lord Jesus would have bypassed it. This time, however, instead of going around, He entered and passed through the city. He did not linger nor spend unnecessary time there. He passed through Jericho.

The reason is obvious. There were two blind men in Jericho who needed him, one as He entered the city, and one as

He left. The second blind man, of course, was Zacchaeus.

It is true Zacchaeus did have physical sight, but if you will read Luke 19:3, you will note that he sought to see Jesus, who He was, and *could not* for the press, because he was little of stature. He had eyes, but they were too close to the ground. Indeed, the entire incident rests upon the fact that he could not see.

Since this man Zacchaeus interests us, let us see what the Spirit of God has said about him. Frequently the Holy Spirit gives us an entire character study with one flourish of the pen. There are three things said about Zacchaeus, but these three facts tell his story, and what a story it is.

First of all we read, "And, behold, there was a man named Zacchaeus, which was the chief among the publicans and he was rich" (v. 2). The name Zacchaeus means *pure*. Certainly Zacchaeus' parents had high hopes for him when he was born; thus he was given this name which proved to be so unlike him.

There is satire here, and I am sure that his fellow-publicans made a great deal of his name. In California, for example, there is a gangster who has been tagged by newspaper reporters as "Snowwhite." The irony here is plain; and the name Zacchaeus no more belonged to a publican than the name Snowwhite fits a gangster.

The second fact recorded about Zacchaeus is that he was chief among the publicans. A publican was a Jew who had sold out his nation. He was a fifth-columnist. He was a Quisling who had betrayed his people. His position meant that he had turned his back not only upon his nation, but upon his religion, for Judaism was a national religion. He had therefore turned his back upon God.

It must have been a very dark night when Zacchaeus decided to become a publican. Like every man and woman, he came to the point where he had to decide whether he was to be honest or dishonest; whether to be pure or impure. And so he made his decision: he would turn his back upon God, his nation, and his religion and become a taxgatherer, for that is what a publican was. As far as he was concerned and as far as his nation was concerned, it was a decision for time and for eternity. Ordinarily, there was no way back for the publican.

The third identifying item about Zacchaeus is that "he was rich." What a wealth of meaning is in those words! A publican was one who paid Rome a certain fixed sum for the privilege of col-

lecting taxes in a prescribed geographical area, and the difference between what he paid Rome and what he collected was his profit. Taxgatherers, therefore, were individuals who, because of their love of money, were willing practically to betray their people. And so this man had become rich.

Those words, "he was rich," tell a story of ill-gotten gains, of foreclosed mortgages on widows' homes and seizure of poor men's property. Certainly Zacchaeus' fellow-citizens in Jericho had no misgivings about him, for when the Lord Jesus went into his home, they said that He was gone to be guest with a man that was a sinner.

**B**UT ONE DAY word was passed along that the Lord Jesus was coming through Jericho. It spread like wildfire, and crowds lined the way. Zacchaeus tried to penetrate the crowd but, being little, he was unable to do so. He was earnest in his desire to see Jesus; that is evident by the trouble he went to in order to see Him.

This in itself tells another story. Wealth had not brought satisfaction to Zacchaeus' soul. I suppose there came into his heart many times a desire to go back to God, but he could not return. Then one day he heard that this new Prophet, Jesus of Nazareth, had chosen a publican by the name of Levi as one of His disciples. That to Zacchaeus offered a ray of hope. Further word confirmed that He was receiving publicans and sinners. Therefore, when it was announced that Jesus was coming through Jericho, Zacchaeus made an effort, a great effort, to see Him.

We read in Luke 19:4, "And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way." Now there are many folk who do not see any humor in the Bible. Many of us, however, find the Bible filled with humorous situations. Here is one of them. Zacchaeus was short. Moreover, a sycamore tree has a smooth bark and it is always a long way to the first limb. It must have been a humorous sight to see this little fellow climbing into this sycamore tree, so that he might see. Finally he got up in the tree and concealed himself in the leaves. When the Lord Jesus came along and was directly beneath him, He stopped and looked up.

Now, I do not know this, but I think that He looked up and laughed, and I think that Zacchaeus laughed, and then all the tenseness of the scene was broken.

One of the messages presented at the Founder's Week Conference at Moody Bible Institute, Chicago, January 30 to February 5. Dr. McGee is pastor of the Church of the Open Door, Los Angeles, Calif.

You must recall that the Lord Jesus was human—oh, how human He was in dealing with the human family. And when He looked up, He said to him, "Zacchaeus, make haste, and come down; for today I must abide at thy house."

That was like cool spring water on parched lips. It was the best news Zacchaeus had ever heard. No prophet, no man of God, had ever been willing to stop to speak to Zacchaeus, let alone enter his home; and so we read, "He made haste, and came down, and received him joyfully."

Personally, I would like to have seen this little fellow sliding down the sleek, slick sycamore tree that had so few limbs on it. And I suppose when he did hit the ground that again there must have been a ripple of laughter; but in any case we are told that he received Jesus joyfully. And Zacchaeus, a poor publican, who thought there was no hope for him, was received by the Son of God, the Saviour of the world.

I WOULD LIKE to have entered the home of Zacchaeus with the Lord Jesus and to have seen what actually took place. Time passed—how much I do not know, but suddenly we're told of something very strange. Let me quote because it's startling, it's amazing:

"And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

How strange! In this passage the grasping publican, who had made a decision against his religion and against his nation, who had become rich because of his avarice and greed—the man who had been willing to sell his soul for gold—now does a right-about-face and says, "I'm going to give half my goods to the poor, and I'm going to restore fourfold that which I've taken by false accusation."

We've now come to the very crux of our story. This is the very focal point of the entire incident. Something had happened inside that house. Zacchaeus is a new creation. He is not the same publican who entered it a little while ago. He is different.

How do I know he's different? I know by his works that he has a living faith in Jesus Christ. He called Him Lord, and no man calls Him Lord except by the Holy Spirit. Here is a living illustration of James' statement, "Even so faith, if it hath not works, is dead, being alone," and again, "Show me thy faith without thy works, and I will show thee my faith by my works."

Let me repeat, I do not have Zacchaeus' confession of faith. I merely see the fruit of his faith. A secret session took place on the inside, and we know nothing about it because the Holy Spirit has drawn a veil over this section.

Most of the personal interviews of Jesus which are mentioned in the Gospels are given fully. This one is not recorded. The reason is obvious; it is to set before us an illustration of faith being demonstrated and exhibited by works.

Listen to Zacchaeus again, and look more closely. Zacchaeus has called Jesus Lord, and has shown evidence of a change in his conduct. What did the Lord Jesus say to him which brought the man to this decision?

My account of the interview is inferential, but nevertheless I think it is scriptural. Jesus always discussed two subjects with every individual with whom He dealt: sin and salvation. He did it in a tactful manner, but always He came to grips with those two subjects. He stressed

man's need and God's ability.

You will find this in the account of Nicodemus. Nicodemus was a religious and moral man, but the Lord Jesus said, "Ye must be born again." He was a sinner; he had a need—even the moral man does. And then, of course, Jesus talked to him about God's ability, the Son of Man who must be lifted up.

Sin and salvation were also the theme in the incident of the woman at the well. The Lord Jesus talked to her about her  
[Continued on page 510]

## A Meditation on the Cross

By LUCILE ENLOW

JESUS bore the cross alone. There was a terrible "must" in the necessity of such a sacrifice that urges me to consider just what it was, and why, and how it concerns me.

Pondering the full import of that desolate cry which has echoed down the centuries with a lonely depth of meaning so far beyond my comprehension, my heart is stricken with the realization that it was my sin that separated my Saviour from His God. "My God, my God, why hast thou forsaken me?" That was His cry, not mine. Nothing can separate me from the love of God.

Something of the horror of sin meets me as I hear Him in the garden praying, "O my Father, if it be possible, let this cup pass from me!"

"What cup?" I wonder. What was it before which the strong Son of God quailed in such terrible agony? What was the shame that He so despised?

Only as I enter into and have imparted to me the spotless purity of the Lamb of God can I ever know anything of the travail of soul that resists unto blood striving against sin. The defilement, contamination, filth of sin I do not fully recognize nor feel, because I am so familiar with it in my own heart, dressed up by Satan in various attractive disguises. Only as I behold my Lord, the Lamb without blemish, pouring out His life's blood, do I realize that He became sin for me, and that the wages of sin is death.

Jesus bore the cross alone that all the world might go free: that I might go free. Alone. It was "by himself" that He purged my sins, enduring the cross for the joy that was set before Him—the joy of redeeming me. I did not help Him. My blindness and stupidity and disobedience were the nails that held Him there, while He cried, "Father, forgive them for they know not what they do!"

And now that tears of repentance well from my broken and contrite heart, is there any way by which I can enter into the fellowship of His sufferings? As in my grief I lie prostrate before that shameful cross, how can I really know Him?

I have found the way. It is by being made conformable unto His death, myself. Paul knew that way before me. But it isn't just Paul's words that enable me to know the power of His resurrection. It is death—literal death. Nothing is more painfully literal than the death of self. Mere bodily death holds no terrors for one who has died to self. It is just that glad moment when the voice of the Father calls His child home.

Death to self is a daily death, a daily taking up of my cross to follow Jesus—being killed all the day long and accounted as sheep for the slaughter. Yet the deepest anguish of which I am capable is only a faint shadow of what my Lord endured, because I am not as holy as my Lord, though I so much long to be. I am not holy at all, except as the life that I now live, I live by the faith of the Son of God, who loved me and gave Himself for me.

But as painfully literal as is the death, just so joyously real is the life thereby gained. Conformed to His image, His strength made perfect in my weakness, I watch with wonder as He works. That the power may be all of God, I am glad I have learned to have no confidence in the flesh; but that shall not keep me from taking by faith everything that was purchased for me at Calvary: wisdom, righteousness, sanctification and redemption in Christ. I am standing fast in the liberty wherewith Christ has made me free, praying for a lost world and for those who minister the Word, offering all things freely to the weakest sinner I meet, in the name of the Lord. I point the way to the cross, where every doubt is dissolved in that mighty, compelling love, and souls are drawn unto Him.

On the victory side of the cross, with all the household of faith, I slip in under the precious blessing of the writer to the Hebrews: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."



# Studies in Job

## PART II

By William R. Newell

### Instruction and comfort for the believer who knows the chastening hand of God

**I**N JEHOVAH'S loving address to Job, we beg you to mark in your own Bible Jehovah's searching questions in chapter 38.

Begin with, "Who is this?" (v. 2).

Apply verse 3 personally: "I will demand of thee, and declare thou unto me." Then let God ask, "Where wast thou?" (v. 4).

Read all the verses. When you come to verse 12, mark "Hast thou?" which occurs ten times in Jehovah's words.

Again, mark "Canst thou?" (v. 31 ff). This question is asked ten times more.

Then in verse 33, notice "Knowest thou?" Trace that out.

All these questions humble us, bits of dust that we are.

How utterly kind of the infinite Creator and Upholder of heaven and earth to ask these wondrous, revealing questions of His servant Job, and to have them written for our learning! Scripture gives all we need to know of the origin of these things.

Again we press upon you to sit you down in spirit in the "dust and ashes" with this saint of God, and hear with him the words of Jehovah, and take with him that attitude of "I am of small account." Lay your hand upon your mouth, and come to utter his words,

*"Wherefore I abhor myself,*

*And repent in dust and ashes"* (42:6).

Job's affliction was no punishment, but a faithful, loving dealing of the infinite God with a man—perfect and upright—one that feared God, and turned away from evil.

Remember Jehovah's constant words, "My servant Job." The devotion of Job to the service of God has been seen in chapters 1 and 2. It is not at all for sin of rebellion or unrighteousness that he is being chastened.

Jehovah calls the attitude of these friends toward Job "folly" (42:8). The three "friends"—yes, and we fear Elihu also—could not rid themselves of the thought that God must be punishing Job for unworthy conduct! How infinitely blessed are Jehovah's words: My servant Job . . . hath spoken of me the thing that is right.

Doubtless in all Job's words, his loving God Jehovah heard the heart-utterance

of His saint, deprived as he was of property, family, health, and all position before man!

Job gives two heart-utterances. First, upon hearing Jehovah:

*"Behold, I am of small account; what shall I answer thee?"* (40:3).

He has heard Jehovah's voice (which none of the "friends" did).

And second, upon seeing Jehovah, he says:

*"Now mine eye seeth thee:*

*Wherefore I abhor myself,*

*And repent in dust and ashes"* (42:5, 6).

**N**OW FROM THE description of Job in the opening verse of the book, your reason and mine would argue that God would spare this best man on earth from all trials. But what a frightful mistake!

Remember the words of James (5:10, 11): "Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. Behold, we call them blessed that endured: ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful."

The Greek word for patience means to remain under (hupomonē). Let me quote its use in several texts: "Bring forth fruit with patience" (Luke 8:15); "And ye shall be hated of all men for my name's sake. And not a hair of your head shall perish. In your patience ye shall win your souls" (Luke 21:17-19). Also see the use of the word in Romans 5:3: "Tribulation worketh steadfastness" (same word, hupomonē). Also, "Through patience and through comfort of the scriptures we might have hope" (Rom. 15:4).

Again in II Corinthians 6:4-10, mark Paul himself, "In everything commending ourselves, as ministers of God, in much patience." Then follow twenty-five manifestations of such patience. Turn to II Corinthians 11:24ff: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and

nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches."

Now you will be saying, "Why bring up such things—such troubles?"

Because we are in a world that knows not God, that hates God. Did not the world spit in the face of God the Son, and crucify Him between two robbers—our Lord Jesus, the earth's Creator (John 1:3; Col. 1:16)?

Therefore, although God loves to cast into the lap of His people earthly blessings, as they are able to endure them, yet remember two things. First, God must constantly remember His own being. He is God, over all! (This world has as its "prince" and "god," Satan, the arch-enemy of God!) Second, God must remember His children who are in the world. Though He delights to give them earthly things, He must yet see to it that they do not become absorbed with earthly things—or for that matter with "things" at all! "For the fashion of this world passeth away" (I Cor. 7:31).

In studying Job we see how God heaped into his lap everything of earth! Then, for His servant Job's sake and thus the divine glory, He suffered Job to be deprived of all! Satan was utterly silenced! And Job bowed to God's will!

Job's "friends," the "theological" comforters, each displayed his own ideas, and his lack of unselfish love, and want of personal acquaintance with that God of whom each spoke so confidently!

Of God's ways with His people—what ignorance they showed! The cause of Job's trouble, each one reasoned, must be in Job himself!

These three "friends" of Job were—respectable? Yes, indeed! Religious? Certainly! Real friends? They sat in silence with wretched Job a whole week!

At the beginning of the book Job is declared by God Himself to be a perfect man—none like him in all the earth. Of course he did not have the Holy Spirit indwelling, as believers now do; but he was conscious of God with him.

Job twice speaks of God the Spirit: "By his Spirit the heavens are garnished" (26:13); "The spirit of God is in my nostrils" (27:3).

**A**FTER HIS profound chastening, we behold Job as an intercessor, perhaps the greatest honor given by God to man on earth! As to the three "friends"

"Studies in Job" brings MOODY MONTHLY readers a taste from the new edition of William R. Newell's book *Old Testament Studies* (Genesis through Job), just released by Moody Press, Chicago. The notes were first given to the author's widely known circuit of Bible classes which met fifty years ago in Chicago, St. Louis, Detroit and Toronto.

\*American Standard Version is used throughout.

who had so misjudged Job, God says to them, "My servant Job shall pray for you; for him will I accept" (42:8).

O beloved, how completely worth all the discipline God may choose to put a saint through, if at its end our God can move others to ask the prayers of that saint!

And so in the last paragraph of this remarkable book we read: "And Jehovah turned the captivity of Job, when he prayed for his friends" (42:10).

What an experience was Job's! Jehovah here calls that experience the captivity of Job. Under God's direction this best man on earth had been deprived of his exceeding wealth, of his family, of his health, of all his personal dignity—of everything! This was his captivity—by God, his real Friend!

Now, at the end, these three "friends" were commanded by Jehovah to go to Job—in his "captivity," sitting in ashes—and beg him to pray for them!

Could there be a greater example of God's grace! In the first place, toward the "friends." For Jehovah had said to Eliphaz, "My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath" (42:7).

Think of the grace shown to Job! If you had been most careful to walk godly, and then your property had been swept away, your family taken by death, yourself covered with sore boils from head to foot, and you sitting in ashes; and certain "friends" unitedly accused you of sin and

evil as the cause of your troubles—I say, suppose those "friends" were afterward to come to you, asking your prayers for them, what would you say? Would there be a hidden fretting in your heart against God for all your troubles? Or against them for their misjudgment?

But Job prays for the "friends." Note these points: (1) There was no rebellion in Job's heart against Jehovah! (2) There was no resentment against these "friends"—these critics! (3) There was the power of prayer—living, loving faith! Blessed fruit of God's way with His saint!

We do not wonder at this last statement of this remarkable personal book: "Jehovah turned the captivity of Job, when he prayed for his friends."

Beloved, are we thus praying for fellow Christians, for those who disagree with us and even criticize us, as Job's friends did him?

If you and I are in any measure in captivity by divine direction or permission, let us accept the captivity, and give ourselves to prayer for others!

AND JEHOVAH TURNED the captivity—gave Job twice as much as he had before! One thing also—mark it—that he had not had before, vastly more valuable than his increased earthly property, and that was deeper experience of and with God! Jehovah being infinitely generous gave him twice as much as he had before!

And now, in his health and prosperity,

here come trooping to him, his brethren, sisters, acquaintances to eat bread with him, comfort him, and give him memorial money and golden rings.

But mark you, Job has inner comfort of which they knew nothing! Nor could he share this with any except those who knew Jehovah!

So with us today, if we really know our Lord Jesus, if we have gladly accepted our place in heaven with Him, if we remember that "as he is, even so are we in this world" (I John 4:17; cf. James 1:2, 3; I Pet. 1:7, 8). How all agree with Paul, and with Job!

Job and God! That is the real subject of this Book of Job. How wonderful that the infinite God desires fellowship with such creatures as we are! Poor nothings are we—all of us, walking around a few years upon the dust of earth. Surely Job describes us all—"I am but dust and ashes."

Yet "God so loved the world, that he gave his only begotten Son!"

God talked to Job! And Job talked to God! What fellowship!

So, let us remember, that to bring about deeper and more blessed acquaintance with God, Job was stripped of all, even of health. But he received God's dealings with utter grace. And, in the pleasure of God, he was restored to twice his former estate!

Now, if you are being chastened, rejoice that God, who chastens those whom He loves, is caring for you!

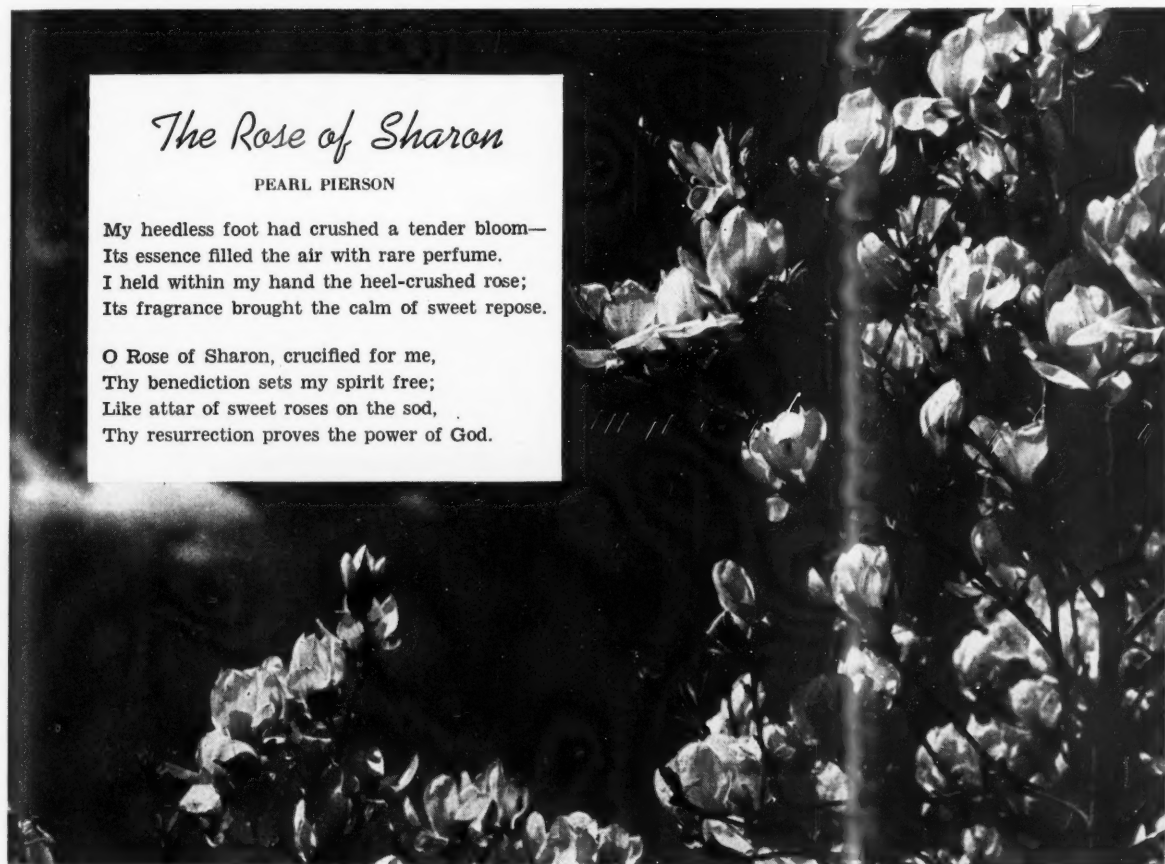
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## The Rose of Sharon

PEARL PIERSON

My heedless foot had crushed a tender bloom—  
Its essence filled the air with rare perfume.  
I held within my hand the heel-crushed rose;  
Its fragrance brought the calm of sweet repose.

O Rose of Sharon, crucified for me,  
Thy benediction sets my spirit free;  
Like attar of sweet roses on the sod,  
Thy resurrection proves the power of God.





Dr. Culbertson takes time out between conference sessions, for pleasantries with Dr. Ralph H. Stoll and Dr. Vance Havner.

# Founder's Week Diary

By G. COLEMAN LUCK

**B**ECAUSE so many people—those who could not attend and those who did—look forward each year to reading at least the highlights of the annual Founder's Week at Moody Bible Institute, I have been asked to share my personal notes made during this great conference.

Limited space has, of course, prevented me from reporting all I jotted down. Especially do I regret the impossibility of speaking in detail concerning two important features: first, the music which this year was particularly outstanding, and secondly the prayer periods which opened morning and afternoon sessions each day. Our two regular song leaders, Al Smith and George Edstrom, were exceptionally fine. Many beautiful vocal and instrumental numbers as well as selections by the Moody Chorale added to the spiritual blessings of the week. The periods of public prayer, of course, can hardly be reported, yet I am sure much of the success of the conference was due to these times of intercession.

The day-by-day report follows:

## Monday

The forty-fourth annual Founder's Week began this morning. Surely God

will answer the concert of prayer that has been going up for so many days and this 1950 conference will bring a spiritual blessing that will be a fitting commemoration of the one hundred thirteenth anniversary of D. L. Moody's birth.

Appropriately, the conference began with a prayer session led by Dr. Ernest M. Wadsworth of the Great Commission Prayer League, a man of God who has certainly been raised up to emphasize the importance of this ministry. Dr. William Culbertson, Institute president, gave the opening message, "The Living Christ," speaking on Revelation 1:17, 18.

My own message on "The Spiritual Secret of Romans Six" opened the afternoon session. Afterward, B. M. Nottage, speaking on Romans 8:16, 17, brought out the wonderful privileges the believer has in Christ. Brother Nottage, who is an evangelist and Bible teacher in Detroit, emphasized that we are not only saved from the penalty of sin, but saved unto eternal glory.

Tonight at the great Moody Memorial Church auditorium, a mile north of the Institute, Dr. Arthur Taylor, secretary of the China Inland Mission in Scotland, spoke concerning a Christian friend who became an admiral in the British Navy.

The experiences of this godly naval man brought home the fact that God always honors those who honor Him.

To me, Dr. Culbertson's message has been the brightest spot of this good day.\* The truths were as old as the gospel message itself, but presented with a Spirit-directed freshness and forcefulness. Many were moved by Dr. Culbertson's closing appeal for full obedience to the living Christ.

In addition to the conference sessions themselves, there has been time for guests to fellowship, to tour the Institute, and to see the Moody film, "God of Creation." Tomorrow is to be Alumni Day and many former students are expected to join the crowd of conference goers for the rest of the week.

## Tuesday

This was the red-letter day of the conference for MBI alumni. More than 600 former students met for their annual banquet and election of officers. Several messages and reports were given, climaxed at the evening service when Lawrence E. Pearson, retiring president, presented a check to the Institute covering

\* To be published in a subsequent issue of MOODY MONTHLY.



contributions made through the Alumni fund. Newly elected officers of the Alumni Association, headed by President Alfred B. Smith of Wheaton, were presented at the evening session.

One of the more striking messages today was brought by S. Maxwell Coder, dean of education at Moody Bible Institute, who spoke on "Where Is the Lord God of Elijah?" His answer was that an outpouring of the Holy Spirit will come when we simply take God at His word. He emphasized that, in the final analysis, believing Christ's promises rather than agonizing is the way to revival. He sees clear evidences of a coming great spiritual awakening.

Tonight our preacher was Dr. W. A. Criswell, pastor of the great First Baptist Church of Dallas, Texas. I was especially eager to hear him since he is the successor to one of the great preachers of our century, Dr. George W. Truett. Dr. Criswell gave a powerful and fiery message on Matthew 3:11 concerning "The Baptism of Fire." Citing examples, scriptural and otherwise, of God's ministers who were truly flames of fire, he pictured the spirit of burning in the preacher's heart, the fiery ordeal of discipleship, and the great day of judgment yet to come as typifying the fire with which the Lord baptizes.

We had the privilege of hearing a number of good speakers today. This morning Dr. Ralph H. Stoll, pastor in Altoona, Pa., brought the opening message. He spoke of the person, power, pre-existence, position, pre-eminence, *pleroma* and peace of our Lord as pictured in Colossians 1:15-20.

H. G. Mackay, Bible teacher of Greensboro, N.C., also this morning brought the first in a series of messages on the book of Ruth. His theme will be "From Failure to Fruitfulness," with the book being considered from the standpoint of Boaz as a type of Christ. Today's study showed chapter one as reflecting a condition of backsliding, with Boaz forgotten. Failure and backsliding stem from our forgetting Christ, the speaker emphasized. These messages promise to be an outstanding feature of the week.

In the afternoon, Dr. H. H. Savage, pastor in Pontiac, Mich., brought his first message at this conference, speaking on "The Good Samaritan." He feels that in the final analysis this parable refers to Christ Himself, and from this viewpoint made a spiritual application of the story's details. I found Dr. Savage a very pleasing speaker with the ability to add an occasional touch of humor to his message.

Following Dr. Savage, we had the privilege of hearing a young minister who is indeed a pulpit orator—John S. Wimbish, pastor and radio preacher of Edgefield, S.C. He gave a striking message on "The Unveiled Christ," speaking of the virgin birth, virtuous life, vicarious atonement, victorious resurrection and visible return of our Lord.

This has been a day which I am sure has brought blessing to many.

#### Wednesday

We had an unusually fine service tonight at Moody Church. Our preacher

was Dr. J. Vernon McGee, pastor of the Church of the Open Door, Los Angeles. From past experience, I felt sure he would, under God's hand, give us a spiritual treat. This he did in an earnest gospel message, based on the experience of Zacchaeus in Luke 19:1-10.\* This clear exposition was well received by a large audience.

Our morning speakers were Dr. Stoll, Mr. Mackay and Dr. Vance Havner. Having spoken yesterday of the person and work of the Second Member of the Trinity, Dr. Stoll appropriately presented a message concerning the Holy Spirit as exemplified by the symbols of oil, water, wind, fire and dove. Mr. Mackay's second study presented "The Road to Recovery" as found in Ruth 1:6-22. This precious message showed that the Lord brings backsliders to Himself once again at the point where they left Him.

Dr. Havner, evangelist and author of Greensboro, N.C., spoke on II Timothy 4. He said that our responsibility is to "preach the Word" (v. 2), remembering that there is a price to pay (v. 5), a promise to plead (v. 17), and a prize to possess (v. 8).

In the afternoon our first message was by Dr. Taylor, our Scotch preacher of Monday night, on "The Reality of God." This, he said, is what the world so badly needs to know. Several interesting experiences were given, showing how the speaker had been enabled to present this subject to students in Glasgow, to men in prison and to others.

The afternoon session closed with a message by Dr. Savage on I Corinthians 1:26-29, with Gideon as a striking example of the text. When first introduced, Gideon was in *danger, in doubt and in debt*, but this did not prevent God from mightily using him. The speaker pointed out that God can use those whom the world considers insignificant and useless.

I am looking forward to Missionary Day tomorrow.

#### Thursday

The Missionary Symposium this afternoon in Moody Church's large auditorium was a spiritual treat. Harold R. Cook, Institute instructor in missions, presided.

Joseph S. Ottosen, president of the Southland Bible Institute of Pikeville, Ky., and former missionary to India, was the opening speaker. Applying Song of Solomon 1:6 ("Mine own vineyard have I not kept") to our past neglect of home missions, he made an earnest plea that we bring the gospel to neglected groups in our own land.

An interesting interview followed, with Mr. Cook asking questions of three missionaries. Major Alec Billing, of the Poona and Indian Village Mission in India, stated that the present Indian government is hesitant about granting visas to evangelistic missionaries, no doubt because of an extreme nationalistic feeling. American missionaries, however, are imperatively needed. The people in general seem even more responsive than before independence.

J. G. Stephenson, of the Africa Inland Mission, emphasized a great movement

\* Published in this issue.



Al Smith of Singspiration, Wheaton, Ill., directing congregational singing.

toward literacy in Africa and the pressing need for the Scriptures and other gospel literature. Raymond Ross, of the South America Indian Mission, told us that the Brazilian government does not allow missionaries to live among unpoliced Indian tribes, but does permit evangelizing trips among such tribes.

Second message of the afternoon came from George Christian Weiss, president of the Gospel Missionary Union. A missionary to the Moslems, he showed that although there is striking acceptance of certain Christian truths by Moslems, there are also stranger perversions of truth which vitiate many doctrines of the faith and cause bitter antagonism to the most essential features—the deity of Christ and His atoning death.

The third speaker, Sten Lindberg, missionary with the Baptist General Conference, pictured the way the church in China has faced various crises in the past and has come out triumphant. While not minimizing the gravity of the present situation, Mr. Lindberg held out strong encouragement that once again the church would stand the test and come out victorious.

This good afternoon was followed by an equally blessed service tonight. Gavin Hamilton, Bible teacher and evangelist of Oak Park, Ill., presented a powerful message on Exodus 32:26-29. He dwelt on three "visions" leading to consecration: the vision of Christ, of the world field, and of the soon return of the Lord. The preacher emphasized the second "vision" by a number of personal experiences from his trip to Africa last year.

At least twenty-five or thirty young people responded for the first time to the call to missionary service. These along  
[Continued on page 504]

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## Faith's Firm Foundation

[Continued from page 457]

CONSIDER, next, the belief in bodily resurrection. In common with nearly all the religions of the world, Christianity teaches the immortality of the soul, insisting that the spirit of man survives the dissolution of its physical abode. But it teaches more than that. It sets forth a doctrine which in the opinion of the skeptic is unadulterated foolishness, a doctrine which elicits hoots of incredulity and jeers of unbelief. It declares not simply that the soul lives on after death, but also that the selfsame flesh and bones which are buried in the earth will again be raised. It affirms that the very bodies which have crumbled into dusty nothingness will be created anew by the power of God, amazingly transformed, and united once again with the imperishable souls which formerly inhabited them. Thus as complete personalities, not as disembodied spirits, we shall embark upon the thrilling experiences of eternity.

How can this teaching be defended on a rational basis? Why, in spite of the seeming opposition of science and commonsense, do we hold to this belief? How do we know that the body, though it has crumbled into dust, will nevertheless be raised up and created anew by the power of God? Why is this a blessed certainty? The sole and sufficient answer to all these questions is the empty tomb.

For what was the miracle which occurred on that first Easter day twenty centuries ago? It was this: the very body which had been buried came forth; amazingly transformed to be sure, but still the same body which had been nailed to the cross. The Gospel accounts leave no doubt regarding this: the nail-scarred body of Jesus, which loving hands had sadly wrapped in linen and spices, emerged alive from the sepulcher on the third day.

Thomas doubted. "Except I shall see in his hands the print of the nails," he said, "and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." And soon the day came when Jesus again stood in the midst of the disciples and said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." And Thomas who till then had been unconvinced, exclaimed in faith believing, "My Lord and my God" (John 20:24-28).

The resurrection of that one dead body guarantees the resurrection of all dead bodies. It makes wholly rational words of our Saviour, which apart from His own empty tomb would admittedly be incredible: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29).

The empty tomb in Joseph's garden is a prophecy of what every tomb the wide

world over will some day be like—empty! So when next you visit a cemetery where the hush of death prevails, comfort your heart with the thought that the grave beside which you stand will soon be like the grave of Jesus Christ—vacant and untenanted!

CONSIDER, also, the precious assurance of free and full forgiveness of our sins, and see how it, too, rests upon the resurrection. Why are we radiantly confident that Christ's blood upon Golgotha's tree was accepted by God as adequate atonement for the transgressions of all mankind? What assurance is there that by faith in that sacrifice alone, our iniquities, though multitudinous as the stars in the sky, are pardoned completely, and that there is nothing we can add to this atonement—works, tears, prayers, or sacrifices?

*Calvary covers it all,  
My past with its sin and shame;  
My guilt and despair  
Jesus took on Him there,  
And Calvary covers it all.*

How do we know, not merely hope, that this is true? The sole and sufficient answer is the empty tomb. Christ "was delivered for our offenses, and was raised again for our justification" (Rom. 4:25). Paraphrased, this text discloses that Christ was delivered up to the cross because we had sinned, but He was raised up from the grave because by dying He had secured our forgiveness. So the Lord's resurrection is the conclusive proof that His sacrifice upon the cross was accepted by God as an adequate atonement. The empty tomb in the garden is heaven's Amen to the sufficiency of the bloody tree upon Golgotha.

Let the significance of this assurance sink into our hearts. We are *free* and *clear* and *safe* from condemnation. Though we have sinned, we have been delivered from the penalty of our iniquities. Why? Because Jesus paid the penalty for us!

If a murderer is hanged until considered dead, yet he somehow comes back to life, the law cannot touch him. It is powerless to exact more from Him. He is free and clear and safe because the legal penalty has been paid. When Jesus died in our stead, He paid the penalty which we owed. God, accepting His suffering and death in place of ours, showed that acceptance by the resurrection. Therefore, having trusted Christ as our personal Redeemer, we are free and clear and safe. The demands of God's holy law have been entirely met and satisfied, and God, who is just, will exact no further penalty. Thus Paul demands, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34).

As believers in the Saviour, we need fear no condemnation, no judgment, no punishment. Therefore we know the for-

givenness of sins through faith. We know that a man is saved, not by trying to do his level best, but by trusting in the sacrificial blood of Calvary. This is the distinctive message of the New Testament, the message of Paul and Martin Luther and D. L. Moody. It is a message which cuts across every man-made theory of salvation by works, this message of salvation by grace through faith plus nothing. And this cardinal Christian conviction, the free and full forgiveness of sins, has as its firm foundation an empty tomb.

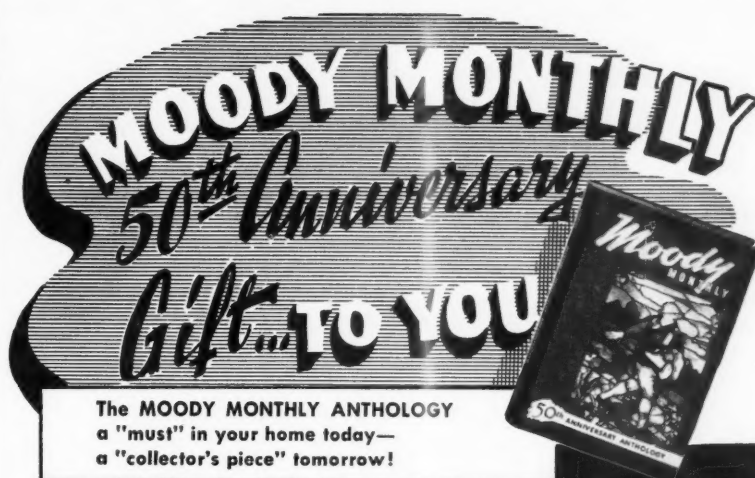
CONSIDER, finally, our belief in the new birth, and see how its roots are likewise in the resurrection. Why do we proclaim the possibility of a stupendous moral change in the life of any man, no matter who, whether a chronic alcoholic, or a dope-crazed drug addict? Why do we assert that any man can be sweepingly and permanently saved in an instant? How dare we go to a man who has lived licentiously all his days until his mind is clouded, his sensibilities numbed, his will feeble, his body worn out, his passions uncontrollable—how dare we go to a man like that with the promise, "Believe on the Lord Jesus Christ and you will become a new creature in a moment, in the twinkling of an eye"? The sole and sufficient answer to these questions is the empty tomb.

If God was able to accomplish the resurrection of Jesus Christ, who will presume to set limits to His power? If God was mighty enough to do that incredible thing, raise a dead man to life again, what is He unable to do? Certainly the God of resurrection can take a man who is dead in sins and make him spiritually alive. He can take a life which is all foulness and make it all fragrance. He can take a will which is proud and defiant and make it humble and broken. He can take a heart where all is wickedness and make it into a heart where all is worship. He can take a personality where unchecked vice has flourished and make the most exalted virtues flower forth. He can take a groveling serf of the realm of darkness and make him a liberated citizen of the kingdom of light.

The God of resurrection can do that, and Paul prays for just that kind of miracle as he wrote to the Ephesians: May "the eyes of your understanding be enlightened; that ye may know . . . what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Eph. 1:18-20)! He who touched the body of Jesus in Joseph's tomb and brought it forth alive and glorious can surely touch a sinner and make him into a saint, and do it in a split second!

The power which raised up Jesus is the very power which will miraculously and instantaneously change any man or woman, boy or girl into a new person, with a new mind and new desires, capable of leading a new life, if only he will trust the Christ who died vicariously for his sins and was raised victoriously for his salvation.

March, 1950



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Fifteen thousand persons packed Boston Garden for the final meeting conducted by Billy Graham. Thousands were turned away. Lenscraft photo

# Revival in Boston and New England

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Right—

Dr. Harold J. Ockenga, pastor of Boston's Park Street Church, greets Evangelist Graham. Lenscraft photo

Mechanics Hall, where most of the meetings were held. Campbell photo

Massed choirs of Gordon Divinity School and Gordon College which assisted in the musical program. Boston Post photo

◆  
Pictures and material courtesy of J. O. A. Luckman of Gordon College, and Dr. Ockenga.

Those who go fishing for thanks and compliments are liable to pull in only sculpin.—*Ida Tins Rideout.*

THE GREAT  
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OF NEW ENGLAND

# The Boston Post

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March, 1950

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## NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.

☆

A CITY-WIDE REVIVAL, even more striking in some ways than the recent spiritual awakening in Los Angeles, gripped conservative Boston in January, stirring that city as it had not been stirred since the days of Billy Sunday.

Huge night-after-night audiences including visitors from all over New England, evident conviction of sin, and professions of faith in Christ by the hundreds marked the meetings. Boston newspapers used front-page space and streamer headlines to report the largest services, commenting upon the campaign on their editorial pages.

Channel for the Boston revival, as for the spiritual awakening in Los Angeles, was Evangelist Billy Graham, president of Northwestern Schools in Minneapolis. He was assisted in the Boston meetings by song leader Cliff Barrows, evangelist Grady Wilson, and soloists Beverly Shea and Carlton Booth.

During the seventeen-day series of meetings, audiences totaling nearly 120,000 heard the gospel of salvation. Approximately 3,000 men, women and children made profession of faith in Christ.

"This is not the doing of any preacher," the young evangelist told the audience at the final meeting in Boston Garden. "It is the miracle that God Himself has done to bring New England the chance for full salvation."

Dr. Graham also announced plans for resumption of the evangelistic campaign on a wider scale in March and April when he and his co-workers will return to Boston and a dozen other New England cities.

The Boston meetings began December 30 when Dr. Graham arrived for a week of special services at Dr. Harold J. Ockenga's Park Street Church. A single large rally at the Mechanics Building had been planned for New Year's Eve under sponsorship of a hundred of the city's evangelical churches. Following the New Year's Eve meeting, however, arrangements were made for expanding the campaign to a city-wide basis.

Crowds averaged from 5,000 to 6,000 a night at the Mechanics Building until on January 9 it was necessary to move to the Boston Opera House for four services. Climax of the series came on January 16, when 14,000 people packed Boston Garden for the final meeting, which was preceded by an all-day service of prayer.

"It was one of the greatest gatherings ever to converge on Boston and on New England's largest meeting place since it was opened November 17, 1928," declared the *Boston Post* in reporting this closing service. No great sporting event, the appearance of any champion team or individual—including Prime Minister

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**South Shore RESORT**  
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Churchill—ever attracted bigger or more enthusiastic crowds inside and outside the Garden, the newspaper added.

Late in the afternoon of the final day bus loads of people from all over New England—one newspaper said twenty-five bus loads in all—began to arrive, bringing delegations to attend the service. Early arrivals from the city were on hand nearly four hours before meeting time.

Twenty minutes before the service was to start, the auditorium's capacity was reached and the doors were locked because of fire laws prohibiting overcrowding. From 1,800 to 2,000 others stood outside listening to Dr. Graham's message on Noah by means of loud speakers.

When the call for decisions came, the number responding was greater than could be accommodated in the prayer room. Then, as the invitation was continued, more came forward and were instructed at the front of the auditorium.

At the conclusion of the service, no less than 1,500 decisions had been made. This was conceded to be the greatest revival service New England has seen in a generation. Bible-believing Christians in Boston and the surrounding area, however, are praying that this will be only the beginning of spiritual awakening in New England and an indication of nationwide awakening yet to come.

The second anniversary of Youth for Christ in Spain was marked by a one-day outing at which hundreds of Spanish young people gathered some distance from Barcelona.

There can be no public announcement made of the meetings; therefore person-to-person contact spreads the news of rallies.

A national committee of twenty has been organized and has asked for recognition as the Youth for Christ national committee of Spain.

The Spanish youth movement was organized as a result of the efforts of the



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three American delegates to the World Congress on Evangelism at Beatenberg, Switzerland.

The Cheerio Club, a unique work among boys and girls under the direction of David Nygren, filled the auditorium of the Bethel Baptist Church, Mankato, Minn., every weekday afternoon during the latter part of 1949. This work, done in co-operation with the Pocket Testament League, gave boys and girls an opportunity to take the Word of God into many homes where it had never been heard before.

#### FUTURE ENGAGEMENTS

Wes Auger: Mar. 5-19, First Baptist Church, Holland, Mich.; Mar. 11, Youth for Christ, Grand Rapids, Mich.; Mar. 18, Youth for Christ, Holland, Mich.; Mar. 21-24, Woodward Avenue Baptist Church, Grand Rapids, Mich.; Mar. 26-Apr. 7, First Baptist Church, Lyons, Mich.; Apr. 1, Youth for Christ, Lansing, Mich.  
Charles Boren: Mar. 14-26, Calvary Church, Minot, N.D.; Mar. 29-Apr. 9, Grace Church, Kankakee, Ill.; Apr. 11-23, Donald Smith Memorial Baptist Church, Chicago, Ill.  
John Carrara: Feb. 28-Mar. 12, Emmanuel Baptist Church, Ft. Wayne, Ind.; Mar. 21-Apr. 2, Calvary Independent Baptist Church, Altoona, Pa.; Apr. 4-16, Bible Baptist Church, Dayton, Ohio.  
L. Sale-Harrison: Feb. 26-Mar. 5, First Baptist Church, Hollywood, Calif.; Mar. 14-19, Mayflower Congregational Church, Pacific Grove, Calif.; Mar. 20-26, Calvary Baptist Church, Turlock, Calif.  
F. J. Miles: Mar. 12-17, First Baptist Church, New Port Richey, Fla.; Mar. 17-26, Faith Mission Conference, Crystal Beach, Fla.  
Lester C. Place: Feb. 28-Mar. 5, Calvary Bible Church, Mt. Vernon, Ind.; Mar. 7-12, First Presbyterian Church, Cynthia, Ind.; Mar. 14-19, Christian Fellowship Church, Rosedale, Ind.; Mar. 21-26, Baptist Church, Plainfield, Ind.; Mar. 28-Apr. 2, Ainger Bible Church, Olivet, Mich.  
O. W. Stucky: Mar. 5-19, First Baptist Church, Arthur, Ill.; Mar. 26-Apr. 9, Springwells Baptist Church, Detroit, Mich.

#### Moody Extension Staff

Elton W. Crowell: Mar. 5-12, Calvary Bible Church, Benton Harbor, Mich.; Apr. 15, Terre Haute Bible Center, Terre Haute, Ind.; Apr. 16-23, Baptist Church, West Terre Haute, Ind.; Apr. 30-May 7, Puritan Avenue Baptist Church, Detroit, Mich.  
Edwin Guber: Mar. 5-16, Campus Baptist Church, Ames, Iowa; Apr. 16-23, First Baptist Church, LaSalle, Ill.  
Michael A. Guido: Mar. 11, Youth for Christ, Chicago, Ill.; Mar. 12-26, Lorimer Memorial Baptist Church, Chicago, Ill.; Apr. 23-May 7, First Baptist Church, Orange, Texas.  
Robert J. Kees: Mar. 1-12, White Oak Methodist Church, Headlee, Ind.; Mar. 15-26, Cherry Grove Evangelical United Brethren Church, Cincinnati, Ohio; Mar. 29-Apr. 9, Livingston Methodist Church, Columbus, Ohio; Apr. 11-23, Buncheon Baptist Church, Buncheon, Mo.; Apr. 25-May 7, Muddy Creek Community Church, Meriden, Kan.  
Raymond O. Nelson: Mar. 7-19, East Smethport Evangelical United Church, East Smethport, Pa.; Mar. 26-Apr. 9, Corry Evangelical United Brethren Church, Corry, Pa.; Apr. 11-23, Port Allegany Evangelical United Brethren Church, Port Allegany, Pa.  
A. H. Stewart: Mar. 5-16, Campus Baptist Church, Ames, Iowa; Apr. 2-9, 31st Street Fundamental Baptist Church, Indianapolis, Ind.; Apr. 16-23, First Baptist Church, LaSalle, Ill.

#### Moody Bible Conferences

Mar. 19-26, Bethel Baptist Church, Detroit, Mich.  
Mar. 19-26, Garfield Avenue Baptist Church, Milwaukee, Wis.

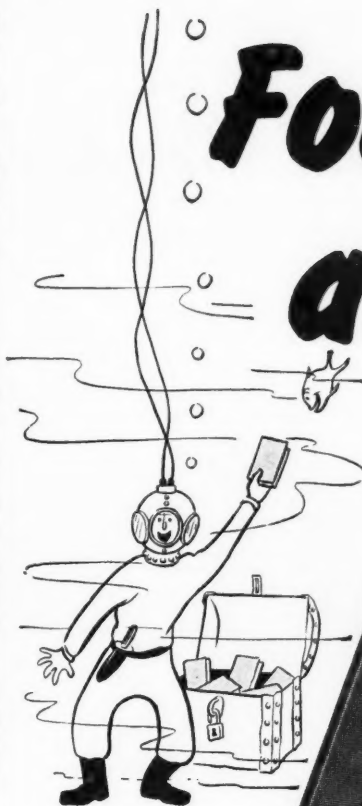
#### On a Hill

WILLIAM ATHERTON

He stood before them on a hill  
And spake the blest beatitudes,  
While joy and happiness did fill  
The hungry hearts of multitudes.  
But not yet could they know nor see  
The sacrifice He needs must make  
To give those words reality,  
That one day on a hill He spake.  
He hung before them on a hill  
Whence 'neath a cross that hour He'd trod;  
And, lo, the cross reached upward till  
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March, 1950

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## Among the Navajos

By R. J. DRAKE



A Navajo wedding.



The hogan is home to a Navajo family.

### A Navajo Wedding

It had been cold and blustery all day. Snow squalls and threatening clouds had made this, our first trip to Tsaya for regular Christian services, an interesting one. It seemed the desert was almost defying the messengers of good tidings to its people.

The trip to Tsaya was made, the out-of-door service for some twenty-five or thirty adult Navajo Indians was conducted, and we started back the fifty miles over trails to Farmington and the mission. We were well pleased with the friendly attitude of the people. Some former students had attended and also some parents of our present students.

We had come nearly ten miles when we saw a camp about a mile to the left of our trail. Slowly we picked our way to it, intending to hold another hogan service and to give out some used clothing if it were needed. To our surprise we found a large group of people around the camp, and before we had been there long, Carl, my interpreter, told me there was to be a wedding as soon as the groom arrived. We talked with the people for awhile, distributed the clothes, and then were invited to stay for the happy occasion.

It was an honor to be invited into the hogan of the bride's parents. Eleven people were in this stone and mud cabin. The bride's father was an old-line medicine man, seventy-three years of age. Those present talked for quite some time, and interest seemed to center around the medicine man sitting on the floor beside me instead of on the bride-to-be sitting on the dirt floor near the door. (The doors always face the east.)

During this time I noted the two home-made looms on which rugs were being made. There was a small home-made stove (made from an oil drum) in the center, and one set of dresser drawers used for cooking utensils. These, beside the one stool which was given to me, as a high courtesy, were the only furniture except the sheepskins on the floor.

Carl relayed the gist of the conversation to me and said it was now time for me to talk. This [Continued on page 514]

Rev. R. J. Drake is director of religious education in the Navajo Methodist Indian School, Farmington, N.M.

### A Navajo Funeral

ONE morning, about nine o'clock, a young man came to the trading post, forty-five miles from town, to see us concerning getting a casket for his mother-in-law. We had been at the trading post for the week conducting a daily vacation Bible school and this was the final day. After questioning the man, we decided to go ahead with the lessons of the morning and visit the home after lunch. We could then decide what should be done, for, after all, the lady had not yet passed away.

As soon as we neared the home we saw that, according to custom, the sick one had been taken from the hogan and placed in a tent to the northeast, over a hill and out of sight of the hogan. At the tent, we found the sick woman, two daughters, the husband, the son and a neighbor woman, all being sheltered from the blistering rays of the desert sun by this small tent.

It was apparent from the first that the chief desire of the family was the securing of a coffin. One wondered what was going through the mind of the Navajo woman as she lay there listening to all of the plans that were being made and speaking frequently to her daughters. However, such amounts of blood were being emitted from the mouth that one could readily see that tuberculosis had about taken its toll in another life.

We made the long trip over wagon trails, secured the coffin, and got back to the camp shortly after midnight. Upon arrival we were told that the woman had passed away and that the body was ready for burial.

My interpreter, Wilfred Billy, one of our high school graduates, slept with me in our station wagon until we heard activity around the hogan, about 5:00 A.M. Then we arose and ate a breakfast especially prepared for us. (Neither Wilfred nor I knew that the family did not believe in eating before the funeral.) At this time Wilfred pointed out that the sheep were not kept in the corral overnight, but instead were on the south side of the hogan. All of the food was moved and even a new fire was placed to the south. [Continued on page 518]



This Navajo baby finds his cradle board quite comfortable.

## From the Fields

**Tanganyika.** This former German colony was mandated to Great Britain as a result of the first World War and is now being administered by the territorial government of Tanganyika as trustee for the United Nations. Here, as in some other parts of Africa, recent government policy has given much more attention to safeguarding the rights and interests of the native population than was formerly done by colonial powers.

As a part of this new policy, the government ordered a careful study of land needs in the territory. The native population in some areas had increased so much with the stopping of intertribal warfare and improvement of health conditions that a real land hunger was developing. The Land Commission recommended that the government expropriate some thousands of acres for the benefit of the natives.

Included in the expropriation move are more than 32,000 acres owned before World War II by German Lutheran missions. Before the war the Berlin, Bethel and Leipzig missions are reported to have had 175 missionaries in this field. American Lutherans succeeded to the responsibility for these orphaned missions, but it is now decided that not all the acreage held by the missions is absolutely essential to the missionary work. About 5,000 acres are to be retained for mission purposes, while the remainder is to be expropriated and the missions properly reimbursed. A special provision is expected to protect the interests of the many Christian natives now living on this land.

The first German missionaries reached Tanganyika some sixty years ago. Besides the American Lutherans, there are also Swedish Lutherans now active in the territory and the total Lutheran membership is reported to be about 175,-

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000, an increase of nearly 75,000 since 1941.

Among other missions operating in Tanganyika are the Africa Inland Mission, a Mennonite mission, a Moravian mission, and the Church Missionary Society. An attempt to safeguard mission comity and secure co-operation in matters of common interest resulted in the formation of a Christian Council of Tanganyika, whose first general meeting was held in December, 1948, with all the above missions participating.

Some rather unwise publicity has been given in this country to the temporary refusal of the government to grant a missionary visa and permission to secure property for missionary work to an American couple ambitious to begin a new mission in Tanganyika. Since the new group was unsponsored by any reliable organization already known to the authorities, they were instructed to seek clearance through the Foreign Missions Conference of North America. This provoked a rash accusation that the British government is favoring the modernists.

**Liberia.** A policy of close co-operation between the government and Christian missions was asserted by President Tubman in a speech at the opening of the Liberian Legislature. The President said that his own observation had convinced him that the greatest benefit to the people of the country as a whole has been accomplished through the work of Christian missionaries.

**Libya and Somaliland.** The status of these former Italian colonies in Africa has been much discussed since the war. The Muslim press in particular has strenuously opposed their return to Italy; a proposal to partition Libya has also been combated. In November the United Nations took up the matter and voted overwhelmingly that Libya should be given its independence by 1952. The assembly also voted to make Italian Somaliland independent in ten years. Both are desert regions in the main and have a fanatically Muslim population. Christian missionary work in both is practically non-existent at present.

**Ecuador.** It is not usual in Roman Catholic dominated countries for an American ambassador to associate himself in any public way with evangelical missionaries. This is true even where he may profess the Protestant faith. But last Thanksgiving Ambassador James H. Simmons invited the evangelical societies in Quito to conduct a Thanksgiving Day service in his own mansion for the benefit of all American residents in the capital. It was a gesture of confidence which was highly appreciated by the missionaries and certainly in no way detracts from the character of the ambassador in the eyes of clear-thinking men.

**Honduras.** In spite of the destructive fire last year which consumed a great part of the equipment intended for the new Evangelical Hospital, the workers have gone ahead as best they could, and on November 13 held the formal inauguration of the new clinic. Missionaries of the Central American Mission report a good representation at the inaugural service, including members of the local government. Already the clinic and its

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staff are swamped with work, and they are praying for a rapid completion of the hospital so as to meet the need.

### CALLED UP HIGHER

Mrs. Margaret E. Hay, pioneer missionary to the interior of South America, departed from this life on July 18, 1949, at Posadas, Argentina, in her eighty-fourth year. In 1892 Mrs. Hay joined her missionary husband, John Hay, in the Paraguayan Chaco as the first white woman to dwell among the Indians of that region. In those days missionary life in such remote regions was filled with hardship and surrounded by danger. Mrs. Hay participated with her husband in the founding of the Paraguayan Evangelistic and Medical Mission, which later became the Inland South America Missionary Union. This work is now carried on by two missions, the South America Indian Mission and the New Testament Missionary Union, the latter under the direction of her son.

Mrs. Edith Moules, founder of the Leper and Medical Crusade of the World-wide Evangelization Crusade, was released from human suffering on September 6, 1949, at the age of forty-nine, while in England. Mrs. Moules went to the Belgian Congo twenty-two years ago as Miss Edith Patton to labor with C. T. Studd in the Heart of Africa Mission. In 1933 she married Percy Moules, whom she survived by several years. Faced with the need of leprosy sufferers from the beginning of her ministry, Mrs. Moules and her husband gave considerable attention to this work, and in 1940 established a leper colony at Nebobongo. In 1945, when illness seemed to make it improbable that she could ever return to Africa, the Lord gave her a vision of a world-wide leper ministry, which is already reaching several countries, with others soon to be entered. Largely through her inspiration sixteen missionaries are reported to be already on the field, with a dozen more about ready to sail.



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Monthly

## Golden Nuggets

for Bible Students

By KENNETH WUEST

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### XVIII

#### WORD PICTURES IN PHILIPPIANS

IN Philippians 2:19 we find Timothy mentioned. In verses 19-24, Paul gives us a portrait of Timothy. "Timotheus" is the English spelling of the Greek form of the name. The latter is made up of two words, *τιμάω* (*timáo*), "to honor," and *θεός* (*theos*), "God," the compound word meaning, "one who honors God." Timothy's mother was a Jewess, his father a Greek. Paul speaks of the unfeigned faith which dwelt in his grandmother Lois and his mother Eunice. The name was given him with the hope that with proper training he would in later life exemplify that for which the name stood.

In verses 20, 21, the word "likeminded" is *ισόψυχον* (*isopsuchon*), literally "equal-souled." Paul had not even one person in Rome of equal soul to that of Timothy. The word *ψυχή* (*psuchē*) takes in more than the mind. It here speaks of the entire inner life of Timothy, his emotions and will, as well as his reason.

The word "who" is *ὅστις* (*hostis*), "who is of such a nature that." The idea of quality, character is in view. "Naturally" is *γνησίως* (*gnēsios*). It has the ideas of "genuinely, faithfully, sincerely," as opposed to "spurious." Timothy was "all wool and a yard wide." He was the genuine article. He was one who could be depended upon. "Care for" is *μεριμνάω* (*merimnaō*), "to seek to promote one's interests."

In verses 22, 23, "know is *γινώσκω* (*ginōskō*), "knowledge gained by experience." Timothy had ministered in the Philippian church, and the saints there had had experience of his fellowship. They knew him personally. "Proof" is *δοκιμήν* (*dokimēn*), the noun form of the verb *δοκιμάζω* (*dokimazō*), "to put to the test for the purpose of approving, and having found that the person or thing tested meets the test, to put one's stamp of approval upon him or it." Timothy had been put to the test in his ministry, and had successfully met the test, and hence had Paul's stamp of approval upon him. He was like tested metal, dependable.

The word translated "see," *ἀφίδω* (*aphidō*), gives us a glimpse into the heart of Paul. It speaks of the act of turning one's attention from other things and concentrating it upon one's own situation. Paul was in prison in Rome, on trial for his life, and yet he was so forgetful of self, so engrossed in the welfare of others, that he had not taken thought for his own welfare. That is the meaning in the words "so soon as I shall see how it will go with me." In painting the portrait of Timothy, the artist unconsciously displays his own greatness.

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## The Children Crusade Again

(Continued from page 459)

town, all seesawed attendance unpredictably. Bus strikes kept children at home, too. Once a circus parade snarled traffic in downtown Boston's narrow streets and the junior choir which was to have been the backbone of that day's program reached the church half an hour after the Crusade went off the air.

With pint-sized broadcasters, anything could happen. Lady Barbara shudders when she remembers the announcer who stepped up, smiled at the kiddies, then took hold of the mike. Static electricity was overactive that day, and he jumped back two feet, severely shocked. Listeners wondered for weeks what made the youngsters howl with laughter—just before the morning prayer.

Lady Barbara won't forget her own first tangle with split-second timing. On her second broadcast, she stepped to the microphone, ready with the first words of her carefully planned six-minute story. But the announcer was there ahead of her, gesturing frantically that because of mistiming, he could allow her only three-quarters of a minute. In that last step to the mike, she stripped the story, cut it, and put it back together again for a less-than-a-minute stretch. "I shook with every word," she says, "but next week, I saw to it that the program came out right to the second."

But in spite of the blunders, the audience grew. "There's something fascinating about a three-year-old's stopping in the middle of his solo to whisper, 'I always get mixed up in that place,'" Sir Joe, the present announcer, explains.

That officials of WMEX regard the Crusade as an asset was demonstrated last fall when the station invited Lady Barbara to bring her broadcast to its studios. The move from Tremont Temple to the organ-and-sound-effects-equipped studios was a long step ahead. And with this move, the Crusade also announced a new policy of inviting a different church to provide talent for each Saturday broadcast.

Because of the new policy, Lady Barbara can now plan her broadcast with the precision of big-time programming. She can write her scripts well in advance, build every program around a central theme, and stick to it.

Visiting a different church each week as part of her duties as director of children's evangelism gives her an opportunity to scout for local church talent. She chooses the cream of the junior choir and the Sunday school orchestra, and the best readers in the intermediate department. Then, taking time out from her job of briefing the Sunday school teachers on latest techniques or encouraging lagging children's Bible study groups, she begins rehearsing for her Saturday broadcast early in the week. She hears solos, chooses her chief courier, and times the entire program—all before Saturday morning.

"What a relief to say on Tuesday, 'Please sing this,' instead of pleading, at ten thirty on Saturday, 'What can you sing?'" she says.

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By 9:45 A.M. Saturday, twenty-five nervous couriers chatter around the door of studio A at WMEX. At one minute of ten, Lady Barbara arrives and herds them into the studio.

Laying aside her coat, she rearranges chairs, calls a greeting to the control room operators and dashes to the piano to sound a chord or two for warm-up singing. Even though the script has been rehearsed all week, Lady Barbara and her regulars, pianist Greg, trumpeter Danny, and soprano Joyce, must polish up trouble spots. They drill pronunciation of multisyllabled words like "congregation" into the heads of the first-graders, tell Janie not to rattle her script, and plead with Jimmy to talk to the mike, not to the floor.

With her talent for doing three things at once—all of them well—Lady Barbara, in the last seconds before eleven, hears a solo, gives an extra script to the little blonde girl who has lost her own, and gets the children on their feet singing the opening song. With no noticeable pause, no long seconds to nurture mike fright, she makes the switch from rehearsal to "on the air."

"It's like having a tooth out quickly," she explains. "The children are into the



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broadcast before they know it. They just don't have time to get scared."

The program opens with what professionals call "punch." An organ fanfare, a chorused greeting from the studio audience to the radio audience, and the theme song, "We're a Happy People," announce the arrival of the Crusade on the air.

Scripture reading is usually next; then duets, solos, trumpet music, testimonies, a prayer. Sir Greg may weave gospel choruses into a piano feature. Visiting triplets from New Hampshire may sing "Make Me a Blessing" for a young polio victim in Connecticut. Bible verse acrostics (spelling anything from Thanksgiving to Mother's Day) are popular, too. And it wouldn't be the Children's Gospel Crusade without a birthday greeting. "Happy birthday to you, happy birthday to you," the children chorus for the benefit of listeners who may have had birthdays that week. Then, they put their point across. "Only one will not do," they substitute for the next verse. "Born again means salvation, how many have you?"

Treat of the morning is Lady Barbara's story. She shuns unfamiliar situations or impossibly good little boys and girls, usually talking conversationally about

March, 1950

youngsters living the same lives as her listeners. Once in a while, she tells an Old Testament story with plenty of action. Ad-libbed for five minutes, her story can pack in everything from being honest on an exam to straight salvation. Almost every week, it ends with an invitation to the listeners to accept Christ.

A courier steps up and gives the challenge for the day. "Believe on the Lord Jesus Christ, and thou shalt be saved" is a favorite. Then to the martial tempo of "Onward, Christian Soldiers," the Crusaders leave the air. In the first moment after the broadcast, they pray together, even the youngest aware that the words just sung or spoken may bring some other child to Christ.

**L**ADY BARBARA delights in telling about children who have been saved through the Crusade. Jimmy lived on a farm in Maine. Every Saturday morning he listened to the program. Then one Saturday his buddies stopped by to get him to go out and play. "Shucks, I don't want to leave the Crusade in the middle," he told them. "O.K.," his pals said, and stood around in front of the radio until the program ended. Next Saturday, they were at the door at eleven o'clock sharp. "We want to hear all of your program," they told Jimmy. "Less than a month later I had a letter from Jimmy," Lady Barbara says. "Now my pals know Christ, too," he wrote.

Elderly Mrs. Harrington is one of Lady Barbara's favorites. Bed-ridden and eighty, she listened to the Crusade every week because it reminded her of her great-grandchildren. One week friends stopped by, stayed to hear the children sing. After the broadcast, they knelt by Mrs. Harrington's bed and accepted Christ.

With its move into the studio, the Crusade looks forward to even better programs and more listeners. Interest is mounting faster than ever. "You can be sure that almost every member of a church will try to arrange his Saturday morning schedule to be near a radio at eleven when his Sunday school is going to shine," Lady Barbara points out.

"Our rehearsed programs produced with studio equipment should be better than anything we have ever done before," executive secretary Huber adds. "Listeners should continue to multiply."

But even with the rehearsed broadcasts, no one is trying to drill the children to the point of performing like well-behaved robots. This fall, two six-year-olds were halfway through a hearty version of the chorus "Safe Am I." Radio listeners heard one voice falter, then stop. The other broke off, too. Over the air came a whisper. "Hey, you didn't get in the right note." Then, the song went on.

In spite of such small errors—or perhaps partly because of them—this twentieth century gospel crusade continues to go forward. Unlike the first Children's Crusade in the thirteenth century, its unwavering purpose is to win souls for Christ, and unlike that first children's crusade it is unquestionably successful.

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# News Report

United States

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NEWS

Canada

South America

NEWS

Asia

HOLLAND

NEWS

Germany

China

## WORLD

## WIDE

## NEWS

## FOR

## AND

## ABOUT

## CHRISTIANS



### Opinion Divided On "Mercy-Killing"

Euthanasia, the practice of painlessly putting to death those suffering from incurable diseases, has been discussed in this country for more than fifty years, but never sanctioned by law or by public opinion. All the issues involved in deciding whether man is ever justified in taking human life, however, were recently brought into prominence when Dr. Hermann A. Sander, New Hampshire physician, administered a fatal injection of air into the veins of a cancer patient, Mrs. Abbie Borroto.

Since that time opinions have been expressed in the press, from pulpits, over the air, and in private conversations. The public has been trying to answer a question: Had Dr. Sander performed an act of mercy or had he committed murder?

Replies varied from evangelicals' and Roman Catholics' firm stand against the act, to the blasphemous view of a Harvard anthropologist who declared: "If 'thou shalt not kill' is a law of God that convicts Dr. Sander of murder, let us have done with such a savage and inhumane Deity and substitute a God of mercy and loving-kindness."

Many others seemed to ignore the moral side of the case. They merely wondered why the doctor had been indiscreet enough to report his action on the patient's hospital record.

Most of Dr. Sander's neighbors felt it was an act of mercy. Some 605 out of a population of 965 in his home town signed a petition asking clemency for the doctor.

The Euthanasia Society of America, organized to urge that mercy-killing be made legal, went on record as not approving Dr. Sander's action because he had broken a law; and "every law, however unjust, should be obeyed and enforced, or else respect for law will be weakened and lead to anarchy." But the society added its own view to the effect that the law should be amended to allow physicians legally to put to death patients who suffer from incurable diseases.

Dr. Sander himself said he gave the injection in a moment of weakness, but added that what he had done was right morally. "I may have broken the law," he said, "but I committed no sin."

Attorney General William Phinny felt differently. He saw Dr. Sander as a murderer who should answer both to God and to man for his crime.

Meanwhile, a Connecticut co-ed pled temporary insanity as her trial opened for the mercy-killing of her father who had cancer.

### Attack Liquor Ads At Langer Bill Hearing

Hearings have been held on the Langer Bill, designed to bar beer and liquor advertising from interstate commerce. Heated arguments for and against advertising intoxicating beverages were aired before the Senate Interstate Commerce Committee and a room well filled with spectators. Only a few committee members were present, however, during most of the hearings.

Main support for the bill, which is similar to the one backed by former Sen-

### Most Precious Gift

Among Joseph Stalin's costly birthday presents—worth \$5,000,000—is a leather-bound, gold-edged Bible sent by a Chicago woman who escaped from Communist soldiers in Lithuania. "It's Christian to forgive our enemies," she wrote Stalin. "May God have mercy on the soul of Joseph Stalin. I pray that he reads the words of Jesus."

ator Capper, Republican of Kansas, is coming from persons who are offended by beer advertising on television, Senator Langer said when he introduced the bill.

Acting as unofficial spokesman for supporters of the bill, Methodist Bishop Wilbur E. Hammaker said that the average American would be glad to see liquor ads eliminated by law. He objected especially to the "beautiful artistic creations" and "words of bewitching challenge and charm" used by liquor advertisers. Others objected to advertising appeals which they said give the youth of our land the impression that it is smart to drink.

Opponents of the bill argued that anti-liquor forces are trying to use the Langer bill as a stepping stone toward prohibition. They asserted that serious economic losses would result if the anti-advertising measure becomes a law.

Hearings lasted three days with nearly 100 witnesses appearing.

### Evangelists Stoned in Italy

A group of evangelists of the Church of Christ recently reported they had been stoned out of Castel Gandolfo, the summer home of Pope Pius XII, and three other towns near Rome. No one, they said, was injured.

The evangelists, most of them from Texas, have been working in Italy about a year under the leadership of Cline Paden, of Lubbock, Tex. During the year they operated an orphanage for boys a few miles from Castel Gandolfo; held Bible classes in Rome and surrounding towns; and distributed \$100,000 worth of clothing, food, and medicine.

Last summer, according to those who came to the orphanage and to classes, some priests preached against the Texas workers. One was quoted as saying: "Why don't some 300 of you young men turn their jeeps over so they will know you do not want to become Protestants?" Later some did stop the jeep, flailed it with sticks, and threw stones at the evangelists.

The missionaries also reported difficulty in getting necessary written permission from Rome police to continue operating the orphanage. After petitioning for extension of their visas allowing them to remain in Italy, they were issued temporary visas expiring March 31.

The State Department has requested a full report of the stonings from the United States embassy in Rome.



## Lutheran Hour Speaker To Be Named at Early Date

Early appointment of a Lutheran Hour speaker to succeed Dr. Walter A. Maier is expected as pastors temporarily carry on the programs. Appointment will be made by the Lutheran Hour committee on recommendation of an advisory group scheduled to meet about March 1.

Dr. Maier, who founded the Lutheran Hour in 1930, broadcast vigorous salvation messages every Sunday until his death early this year. Under his direction, the program expanded until it is now heard over 1,200 stations throughout the world. Transcribed messages in thirty-six languages are sent to foreign countries.

## Evangelical Scholars Organize

An interdenominational organization of conservative scholars has been formed to "present in a positive fashion the most fruitful results of evangelical scholarship."

Functioning under the name Evangelical Theological Society, the group was organized at a recent meeting in Cincinnati, Ohio. Approximately sixty charter members from some twenty colleges, seminaries, and Bible institutes took part in the initial meeting.

Dr. Clarence Bouma, of Calvin Seminary, was named president of the newly formed group. Other officers include Dr. Merrill C. Tenney, Wheaton College, vice-president; Dr. R. Laird Harris, Faith Theological Seminary, secretary; and Dr. George Turner, Asbury Theological Seminary, treasurer.

Membership in the society is limited to those who hold the master of theology degree or its equivalent, or who have made significant contributions in the field of theology.

## "Holy" Year Observance May Attract Three Million

Twenty-three times since the year 1300 Roman Catholics have been invited to make a pilgrimage to Rome and, by doing penance, obtain "remission of purgatorial punishment for venial and mortal sins." This year, proclaimed by Pope Pius XII as the twenty-fourth "holy" year, up to three million pilgrims are expected to pass through the "holy" door of St. Peter's Church.

The day before Pope Pius XII proclaimed 1950 as the twenty-fourth holy year in the Roman Church's history, he invited all Protestants and Jews to become Catholics and join what he called the "one true church."

Speaking for Lutherans, but expressing in a general way the view of evangelicals, Dr. John W. Behnken, president of the Lutheran Church, Missouri Synod, said: "We . . . recognize only one Mediator between God and men—the man Jesus Christ. Therefore there can be no return to a church which claims to take the place of Christ and whose leader claims to be the vicar of Christ."

## Youth for Christ To Name 100 Gospel Teams

George Wilson, director of Minneapolis Youth for Christ, and Bill Bond, treas-

urer of Youth for Christ International, were recently appointed to choose one hundred gospel teams to witness for Christ in Europe this summer. Applications are being received from students in colleges and seminaries all over the United States.

Youth for Christ leaders on the continent are arranging itineraries for the various groups. The gospel teams will complete their work at the second World Congress on Evangelism at Brussels, Belgium, July 30 to August 6.

A team headed by Reinhold Barth, field representative of Youth for Christ, expects to leave in March for an extended ministry in Germany. This will be the organization's sixth team to leave for foreign soil since last summer.

Word has also been received by the international office that a New Zealand Youth for Christ team is in Hong Kong working under the supervision of Andrew Gih, while another team from France is helping with a Youth for Christ campaign in Norway.

## O'Dwyer Asks Legalized Betting

Arguments for and against gambling were aired again recently when New York City's Mayor O'Dwyer suggested that supervised betting on major sports be legalized.

The mayor's arguments were similar to those used to justify repeal of prohibition: legalization would open a new source of revenue and enforcement of present gambling laws are virtually impossible.

Governor Dewey, in a special message to the legislature, denounced the mayor's proposal as "shocking, indecent, and immoral." Other leaders in the state from both parties voiced disapproval of the proposal. One Democratic assemblyman called the idea "revolting," saying: "You can't make gambling honest any more than you can make a whistle out of a pig's tail."

Church leaders, evangelical and liberal, joined in the protest, while a group of one hundred Protestant clergymen met in Brooklyn to approve a resolution asking that the suggestion be rejected.

Political observers say that the proposal has no chance of passing the state legislature.

## Affirm Parents' Rights To Educate Own Children

Parents have a right to educate their own children in the home provided they are qualified to do so, according to a recent decision of the Illinois Supreme Court.

The court's decision reversed the conviction of a Seventh Day Adventist couple, Mr. and Mrs. Lincoln Levisen, of Greenfield, Ill., who had refused to send their eight-year-old daughter to the public school.

In the majority decision, the court stated that the compulsory school law is designed to insure adequate education for all children, rather than that "they shall be educated in any place or manner." It added that parents who wish to educate their children at home have the burden of showing that "they have in good faith provided an adequate course of instruction in the prescribed branches of learning."

## Complete First Draft of Revised Standard Old Testament

After twelve years of painstaking debate and detailed discussion, the first draft of the Revised Standard Version of the Old Testament has been completed, according to the fifteen-member committee carrying on the work. When finally published—which will probably be in September, 1952—the new version of the Old Testament will be a companion to the Revised Standard Version of the New Testament, released in 1946.

Meanwhile mimeographed "texts" containing various changes and corrections approved by the committee have been distributed to individual members for final study and revision. Plans call for the completed manuscript to be in the office of the publisher a year from next October.

## Presidential Envoy To Vatican Resigns

Within a few hours after President Truman accepted the resignation of Myron C. Taylor, personal representative of the President to Pope Pius XII, various Protestant groups had voiced the hope that no new envoy to the Vatican would be named.

Mr. Taylor, who was appointed by President Roosevelt in December, 1939, has been the center of a storm of controversy since he first began his duties.

In his letter to Mr. Truman, Mr. Taylor said he was resigning for "personal reasons of a most compelling nature." The President replied by saying he was accepting the resignation "most reluctantly."

## Youth for Christ Rallies In Spain Despite Opposition

Youth for Christ rallies are held in Barcelona, Spain, every other week in spite of the fact that such meetings cannot be advertised, according to a report

[Continued on page 508]

## Should Protestant Denominations Get Together?

Can the Church of which Christ is the Head fulfill her purpose and calling more completely if denominational groups are merged? Evangelical leaders representing various groups and points of view will give their convictions on this important issue in MOODY MONTHLY for April. Watch for this thought-provoking symposium, "What About Church Unity?" to appear next month.





## ANSWERING YOUR

# Questions

NATHAN J. STONE

### BAPTISM, WATER OR SPIRIT

What is the baptism referred to in Ephesians 4:5 in the words, "One Lord, one faith, one baptism"? Is it water baptism or the baptism of the Spirit?—*M.D., Iowa*

Opinion is divided in the interpretation of Ephesians 4:5. Some maintain it refers to water baptism, others to the baptism of the Holy Spirit. The context seems to support the baptism of the Holy Spirit rather than a water baptism. It is hardly likely that the apostle who in I Corinthians 1:17 said, "For Christ sent me not to baptize, but to preach the gospel" (not that Paul denied the validity of water baptism) would connect water baptism in such an exalted passage as Ephesians 4:5 with one Lord and one faith.

There was a great baptism of the Church at Pentecost which made of one body the one *faith* in the one *Lord* for all time. That was the baptism of the Holy Spirit. By that great act of baptism the Holy Spirit assumed possession of the body (the one faith) of Christ (the one Lord) through the ages, an act in which we all participate who are true believers. This characterizes the present dispensation of the Church. I Corinthians 12:13 is a clear comment on this: "For by one Spirit are we all baptized into one body . . . and have been all made to drink into one Spirit" (italics ours). Many are baptized in or with water who have never thus shared in the baptism by the Holy Spirit and in the new birth. Therefore the "one" baptism can hardly be that of water.

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### THE LORD'S SUPPER

(1) What is the meaning of I Corinthians 11:20-22 concerning the Lord's Supper where it is mentioned that one is hungry and another drunken, etc.? (2) What is meant by the words in I Corinthians 10:21, "Ye cannot drink the cup of the Lord, and the cup of demons," etc.?—*A.L.P., Dillsboro, N.C.*

(1) In those days there was a "love-feast" (*agape*) connected with the Lord's Supper and preceding it to which the rich brought of their abundance and the poor whatever they could be shared in common. The whole meal was dedicated to the Lord because of its connection with the Lord's Supper. But instead of having it in common, some greedily took care to keep their abundance and actually

became drunken. The poor often had little and went hungry. It was therefore not a love-feast at all. The poor had little and the rich had much. They really came to eat their own supper and not the Lord's Supper. This was despising the church of God (v. 22). They should rather have stayed at home than so dishonor God and put the poor to shame (v. 22).

(2) The Christians of Corinth had come out of a grossly idolatrous and licentious environment. Apparently some so little realized the true nature of faith in Christ that they thought they could adhere to old pagan worship and Christian worship at the same time. Their sacrificing to idols was sacrificing to demons or evil spirits, since the heathen world is under the dominion of the Evil One and his emissaries. In partaking of such sacrifices in the heathen temples, they were having fellowship with demons. In that case their coming to the Lord's table in the church would be of no avail as not acceptable to the Lord. It is impossible to have fellowship with demons and with the Lord also. The Israelites did this in the wilderness and were rejected of God (Deut. 32:15-18). A person cannot be a worshiper of God and of demons at the same time. A Christian is a new creature in Christ Jesus. Old things must be put away today also.

\*\*\*

### THE THIEVES ON THE CROSS

I have been puzzled as to the number of those who were crucified with Jesus. Luke 23:32, 33 says "malefactors," and Matthew 27:38 says "thieves." Matthew says the "thieves" reviled Him, but Luke says one of the "malefactors" believed on Him (23:40-43).—*D.M., Long Beach, Calif.*

There is no contradiction in the two accounts. The word malefactor means evildoer. Matthew is only a little more specific than Luke in stating that they were thieves or robbers (A.S.V.). There were just two persons crucified with the Lord, one on each side.

When Matthew states that both the thieves reviled the Lord, Luke does not contradict this, but only adds that one of them evidently repented and turned to the Lord later, realizing, no doubt, as the centurion did, something of the mystery and majesty of the person of the Lord, and believing at least that He was the Messiah.

But there is also something of significance in the omissions or additions in the two accounts. Matthew seems to call attention particularly to the fact that He who was in reality King of the Jews and Messiah was not only crucified, but suffered the added humiliation of being nailed between two thieves. He seems to emphasize the heinousness of his people's awful offense in not only rejecting their King and Redeemer, but in subjecting Him to the worst humiliation.

Luke, in writing of the Lord more particularly as Son of Man and therefore as Redeemer of all mankind, adds the touch that even one of these thieves or malefactors on a cross believed and was redeemed.

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### SEPARATED FROM GOD

What did Christ mean in the words of Mark 15:34 "My God, my God, why has thou forsaken me?" Was He actually separated from God? Why was this necessary?—*E.W.B., Newton, Kan.*

In considering these words we stand before a great and solemn mystery. It may well be that the Lord quoted them from Psalm 22 in order to bring the witness of this great Messianic Psalm to the minds of those who stood by. All the incidents about the cross might well recall the words of this great psalm. But there is, of course, much more than that in the utterance of the words.

Certainly the words must have been wrung from Him in the agony of that "vicarious endurance of the wrath which was the penalty of the sins of the human race, for whom, and instead of whom He suffered."

Since iniquity separates God from us, causing Him to hide His face from us (Isa. 59:2), so separation from the Father was the penalty the Lord Jesus bore who was made sin for us (II Cor. 5:21).

It was all the keener anguish because He Himself "knew no sin." His holy and innocent Person was regarded as sin because of our sins which He bore. No human mind can fathom, no human pen can describe the agony of a perfectly innocent and holy soul made black sin, and the agony of the separation of such a perfect and holy intimacy as that of the Father and the Son.

It is this separation which is death in the real sense rather than the parting of a body and soul. The casting of unredeemed and unrepentant sinners into a state of eternal separation from God is called in Revelation 20:14, 15, the second death. This in reality is death.

If we were not to die, in the sense of the eternal wrath of and separation from God, then someone else must suffer that separation instead. This is what the Lord Jesus Christ did upon the cross, and it is to this, that these words must refer.

That the words took the form of a question, "Why hast thou forsaken me?" can only be attributed to the supreme agony of that separation in being made sin. No doubt we cannot see the terrible-ness and blackness of sin as a holy and perfect Being can. It is not that He did not fully understand and voluntarily submit to what He knew the penalty would be. Beyond this we cannot fathom.

## THE MASS

Referring to a former editorial in the MOODY MONTHLY on "Why We Are Protestants," I am surprised, as a Lutheran, at your criticism of the Mass, "with its perpetual offering of the flesh and blood of Christ," which you maintain is a "useless sacrifice." I cannot see how this is wrong. Can it be sacrilege to obey the command of Jesus—"this do in remembrance of me"?—M.L., Batavia, Ill.

It is surprising that a Lutheran should object to such criticism of the Roman Catholic Mass. Our understanding is that Lutherans certainly do not regard the Lord's Supper or communion as a mass or sacrifice of Christ. Dr. Julius Kostlin, a Lutheran professor of theology in Halle, Germany, in his book *The Theology of Luther*, Volume 1, page 352, states that Martin Luther denies the Mass as a sacrifice of Christ, but that it is a sacrifice in the sense of an offering to Christ; the sacrifice *spiritually*, that is, of ourselves and all that we have, with prayer. On page 353 it is said: "All are parsons (priests), man and woman, young and old, learned or laity; there is no difference . . ."

In his work, *Prelude on the Babylonian Captivity* in which he describes the papacy as the "Babylonian empire," Luther calls the sacrifice of the Mass the "third captivity" and "by far the most iniquitous of all" (pp. 388-392).

"Even Christ Himself, at the institution of the supper, did not offer Himself as a sacrifice to God; but sitting at the table, He announced to the individuals assembled there His testament, and offered to them the sign" (p. 394, italics ours).

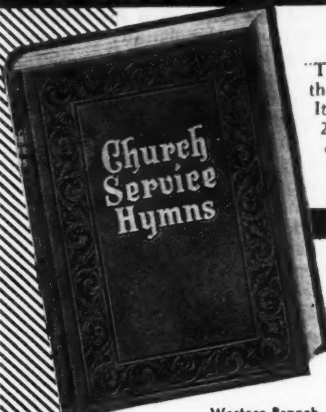
"The Mass is an evil thing, and God is hostile to it, because it is celebrated in such a way as though it were a sacrifice and a meritorious work" (p. 458).

The institution of the Lord's Supper and the words, "This do in remembrance of me," were as a memorial of His coming sacrifice upon the cross, and not the sacrifice itself. Even if it were true that the bread and the wine used become the body and blood of the Lord, or that somehow the body and blood are contained in the bread and wine (and we reject both these views as error), it could be only in the sense that they would afford spiritual sustenance (John 6:32-63), and *never* as the repetition of His sacrifice every time communion is celebrated.

It is quite clear from the Scriptures, as Martin Luther also taught, that a special priesthood is done away (Heb. 7:27). This shows that there is no need for any other sacrifice. It is also plainly stated in Hebrews 9:12-14; 10:1-5, 10-14 that the offering of Christ is *once for all*, therefore never to be repeated as it is in the Roman Mass.

The earliest Church knew nothing whatever about such a mass and altar as that of the Church of Rome. The Roman historian Pliny, reporting to the Roman emperor in the second century A.D. and describing the worship of the Church in those days, mentions no such things, but he does mention the utter simplicity of the worship. Such an altar and mass were not known for centuries after the beginnings of the Church at Pentecost.

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## THE DAUGHTER OF SAUL

In II Samuel 6:23 it is stated that Michal, the daughter of Saul, had no children, but II Samuel 21:8 states that she had five sons which she brought up for Adriel the Meholathite. Can you give some light on this?—D.R.B., Chicago, Ill.

The translators of the King James Version apparently attempted to reconcile the difference of translating II Samuel 21:8, "and the five sons of Michal the daughter of Saul, whom she brought up for Adriel..." But this is a mistranslation and should read, "whom she bore to Adriel" (Italics ours) as the American Standard Version translates.

There are two explanations of the difference between II Samuel 6:23 and II Samuel 21:8. It is possible that the writer meant that Michal had no children by her marriage with David, although no hint is given of any other marriage. If valid, this explanation would resolve the difficulty and do away with any contradiction. But it is only an inference.

The other explanation is that the name Michal in II Samuel 21:8 may be the mistake of a copyist for the name Merab, another daughter of Saul. I Samuel 18:19 gives support to this view: "But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife."

The authority of the Scriptures is in no way impaired by such errors of copyists. The Scriptures are errorless in their original form. Errors on the part of such copyists are so few and inconsequential as in no way to affect the purpose and the message of the Word of God.

## Two Years to Work?

[Continued from page 456]

smugly in the sunlight of our own past accomplishments.

This does not mean that all Christian work involving anything of a permanent nature should cease. God has not revealed the time of the coming of the Lord Jesus, nor do we have the absolute word that the disaster talked about here will occur. As a matter of fact, our commentator has been very explicit that it is possible to avert this threat. It seems to me that when He comes, the Lord will be most pleased if He finds us working hard at the business He has put in our hands to do, with long-range plans for continued ministry had He tarried longer. We are therefore not pleading for any overwrought emotional experience that will cause us to don white garments, go out and climb trees, and await the blowing of a trumpet. Such conduct does far more harm than good. We are pleading however that we get through with this business of playing with the things of God.

If you have money to give, my brother, get it given. If you have a work to do, my sister, get it done. If there is a soul laid on your heart to whom you ought to speak about the gospel, do it. Young man, is God calling you to service? Get your preparation, and get to the work. Young woman, is the Spirit of God speaking to your heart about surrender and a life of usefulness in the hands of



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God? Then stop tampering with the advances of the Holy Spirit to your soul. Stop holding back in the course of what you know God wants you to do. Do with your heart and with your might that which will fit you for the work to which God is calling you, and then, by His grace, get out and by His Spirit do it.

If such a report as the one just cited does not stir us to action, does not arouse us from our lethargy, does not cause us to think seriously about the place which human comforts and luxuries have in our life, does not make us realize that the only things worthwhile and permanent are the things of God and a life that sacrificially honors Him, does not move us out of our easygoing, sacrificeless, lukewarm Christianity, then it seems to me that we are plain blind.

Twenty-four months? What will you do with them? How can you best make them count for God? May God be pleased to give us more than twenty-four months; but if there are only twenty-four months, what then? My brother, my sister, what if there are even less? This is not a day to dream. This is a day for action.



## The First Easter Evening

[Continued from page 453]

equally important. On the one side is its literal verity as an event of history, certain and trustworthy to the full along every line of inquiry and test proper to historical problems. On the other side is its supernatural mystery and significance; its process, defying—or rather transcending—imagination; its sequel, in which we see as it were eternity visibly inserted into time, a Being [Continued on page—] walking on earth, taking meals at His friends' tables, and talking at great length to them, while yet the conditions of His bodily existence are inscrutable, miraculous, half celestial already.

The two aspects combine, for the thoughtful believer, into one feeling of profound reliance upon the supreme and boundless trustworthiness of the risen Lord, as fact and as power. Thinking ourselves back into that upper chamber we can repose ourselves before Him, while He tries our faith, now by His silence which leaves so much unexplained, and now by His words as He speaks of things inconceivable to us as simple certainties to Himself, and tells us, for example, that we, hereafter, having seen corruption, shall rise in glory. The Speaker is adequate to the promise. It is the Christ of God arisen.

But now a hush falls upon the group in that spacious room! The doors, fastened once more after the entrance of the two men from Emmaus, have not again been disturbed. Yet another Person is suddenly with them, in bodily presence. He takes His place in the midst, and smiles, and speaks. It is the Lord!

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# SUNDAY SCHOOL LESSONS

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March 19

## The Faith That Sustained the Church

Acts 26:19-23; Romans 5:1-8;  
Hebrews 12:1, 2

**Memory Selection:** *I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.*—II Timothy 1:12, A.S.V.

Faith is the foundation virtue of Christianity, according to the Word of God. Only faith in the Lord Jesus Christ can produce the other virtues of true Christian living. Undoubtedly this fact is the reason that Peter states: "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue" (II Pet. 1:5). It is evident that the quality taken for granted, the quality that must be the foundation, is faith. It is not without reason that the trilogy of virtues named in I Corinthians 13:13 begins with faith and goes on to hope and love.

### I. The Response of Faith (Acts 26:19-23)

Three times in the Book of Acts we have the record of Paul's conversion (chs. 9, 22, 26). These five verses in Acts 26 can be considered something of his testimony. Standing as a prisoner before Festus and his royal visitors, Agrippa and Bernice, Paul did not cringe nor did he in cowardly fashion beg for mercy. Rather, he gave a testimony to the Lord who had saved him.

After speaking of the historical events connected with his meeting the Lord Jesus on the road to Damascus, he concludes by saying he was not disobedient to this heavenly vision. Both in Damascus and Jerusalem, and then throughout all Judea, and further to the Gentiles, he proclaimed the message of God. This message had to do with the need for repentance and conversion, and the doing of works that prove the validity of their repentance.

Paul gives glory to God for his deliverance from those who attempted to kill him, and indicates that his had been a ministry to high and low, to small and great; that it had been a ministry not to contravene what the Old Testament had said, but rather in fulfillment of the Old Testament prophecies. Specifically Paul points out that these prophecies involved the fact that the Lord Jesus must suffer and that He would be raised from the dead, and further that this message should be proclaimed both to the Jews and to the Gentiles.

There is no question that Paul exercised a valid and powerful faith in the Lord Jesus Christ which enabled him to be the messenger of the gospel that he

was. Faith had a tremendously important part; in fact, it had the foundational place in the life of the early Church.

### II. The Results of Faith (Rom. 5:1-8)

While the Lord Jesus Christ has provided the ground or the cause of our peace with God, that peace is ours only as by faith we receive Him (v. 1). The means by which peace with God is ours, then, is the exercise of a vital faith. True scriptural faith, that is, saving faith, will always bring in its wake certain very definite and wonderful blessings. At least four of them are mentioned in this passage: peace (v. 1), then joy (vv. 2, 3), followed by hope (vv. 4, 5), and finally love (vv. 5-8).

The peace mentioned here is peace with God. That is to say, the hostility which naturally exists between us and God, because by nature we are the children of wrath, has been changed, and on the basis of what the Lord Jesus Christ has done for us and our faith in Him, we now have peace in place of enmity. Here is a most wonderful result of faith in the Lord Jesus Christ: the peace of heart and the ease of conscience which result from knowing that sins are forgiven, and that all is well between us and God.

Faith in the Lord Jesus also produces spontaneous joy which arises from our hearts and flows in praise to God. God has given us a great future, and therefore we rejoice, says verse 2, in hope of the glory of God. But we can also rejoice so far as the present is concerned, even though the present means tribulation; because in the providence of God, tribulation at length works hope, and hope puts not to shame.

The intermingling of joy and hope in these verses (2-5) is evident. These two very wonderful qualities or virtues are ours because of faith in the Lord Jesus. Remember that scriptural hope is not a guess so, not a maybe so, but is a real expectation that coincides with the deepest desires and longings of our heart.

Then, of course, faith means that we have the love of God shed abroad in our hearts (v. 5). And beyond this fact, there is the additional truth that God has manifested His love to us (v. 8) in the giving of His Son for us.

### III. The Resolve of Faith (Heb. 12:1, 2)

The resolve of faith is that we shall lay aside every weight and the sin which so easily besets us, and run with patience the race that is set before us. Thus there is a negative and positive aspect to this resolution which should characterize each one of us who believes in the Lord Jesus.

There is first of all the putting aside of that which dishonors God. In this instance, we believe the sin which so easily besets us is actually unbelief, for

literally it is "the sin that is in good standing all around about us."

Positively, we are to run the race with patience, and this running is possible as we behold the Lord Jesus Christ. Someone has said that it is the look which saves, but the gaze which sanctifies. Our running will be successful in proportion as our eyes are set upon Him who is the author and perfecter of our faith.

March 26

## The Church in Rome

Romans 1:1, 7-12; Acts 28:14b, 15, 30, 31

**Memory Selection:** *I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*—Romans 1:16, A.S.V.

This lesson provides opportunity for an over-all look at some of the things the Word of God tells us about the church in Rome. The Bible is silent as to the actual origin of the church. Whether it was started by those who were among the proselytes converted on the day of Pentecost, or through one who was a member of the household of Cornelius, or in some other way, we do not know. These views have had their advocates and reasons why they should be considered. The important fact, however, is that God did use a servant of His to begin the ministry there.

It is evident from the epistle that the church at Rome was in a healthy spiritual condition (cf. Rom. 1:8; 15:14; 16:19), though there were some disorders in embryonic form. The epistle was undoubtedly directed of God to bring the attention of the church members to these particular needs.

### I. A Letter to the Church at Rome (Rom. 1:1, 7)

Following the custom of the day, the apostle begins his letter with the salutation. Here he speaks of himself as a slave of Christ, as called to be an apostle, and as separated unto the gospel of God. Thus the writer is clearly brought before us, and identified as surrendered to the Lord, called to the special and high ministry of one sent from God, and separated for a special ministry.

The ones to whom he wrote are described in verse 7. They are, first of all, beloved of God. They are, in the second place, saints. A saint in the New Testament is not one who has died and long afterward been canonized. Rather, in the New Testament the believer in the Lord Jesus Christ is designated as a saint, one set apart from sin unto God. To these dear people, believers in the Lord Jesus in Rome, the apostle gives his word of blessing: "Grace to you and peace from God our Father and the Lord Jesus Christ."

### II. The Life of the Church at Rome (Rom. 1:8)

As we indicated above, the church at Rome was evidently in a spiritually healthy condition. In this verse, we are reminded of the fact that their faith was proclaimed throughout the whole world. Truly a remarkable word of commendation to be spoken of any church. It is

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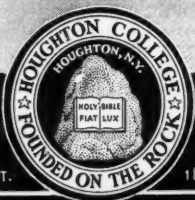
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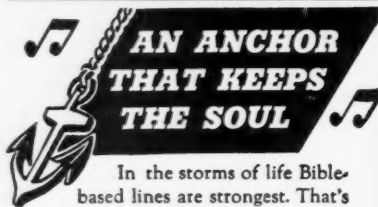
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[Also see pages 492, 493]

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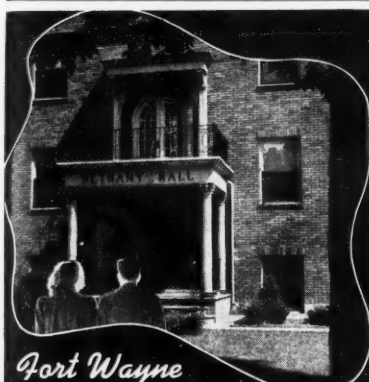


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evident that this church was missionary-minded, or how else would people have known of the church's existence, unless some had gone out as messengers of the gospel. Whether or not they went as missionaries, or simply on business and as they transacted their business they testified to the Saviour, the fact is that the church in Rome and its faithfulness to the Lord Jesus was known everywhere.

### III. The Longing of Paul (Rom. 1: 9-12)

Paul would assure these Christians of his constant laboring in prayer on their behalf, especially that he might come to them. His longing to see them (v. 11) had to do with his desire to impart to them some spiritual gift, that they might be established, that they might be comforted in each others' faith, and that he might have some fruit among them even as among the rest of the Gentiles (v. 13).

### IV. The Loyalty of the Church at Rome (Acts 28:14b, 15)

Our hearts cannot help but be stirred when we read that the church at Rome sent their representatives out as far as The Market of Appius and The Three Taverns to welcome the apostle. No wonder, when Paul saw them, "he thanked God, and took courage" (v. 15).

We must remember that Paul was coming to Rome, not as an accredited minister of the gospel, but as a prisoner; and therefore this action on the part of the Roman church is the more commendatory. No one but the Lord knew how much such an act of hospitality and love meant to His servant. While Paul undoubtedly had great joy that God had fulfilled His promise in bringing him to Rome, nevertheless, having encountered such great opposition thus far, he would probably have some question in mind about further attack. If he did feel any such uncertainty, it was dispelled at once when he saw the members of the church. If he sensed any flagging of courage he was more than encouraged by the loyalty and love of the church at Rome.

### V. Living for God in Rome (Acts 28:30, 31)

These two verses give us the record of Paul's living in his own hired dwelling in Rome for a period of two years. In this time it is related that he preached the kingdom of God, and taught the things concerning the Lord Jesus Christ with all boldness, none forbidding him. He was evangelizing, lecturing, preaching the Word of God at every opportunity that he had. While he evidently was confined to his own house, nevertheless, he had the chance to speak to his guards and to all who would make their way to his home.

What a benediction this home must have been in Rome! How many souls were won to Jesus Christ in those years we do not know, but no doubt many came to know our Lord. Here is true Christian usefulness of a home dedicated to the Lord Jesus Christ.

These verses provide us with an opportunity to ask the question concerning our own homes, and their influence for the Lord. What men see in our homes

very often influence their attitude toward the Saviour.

April 2

## The Church Suffering and Triumphant

I Peter 4:12-13; Revelation 7:9-17

Memory Selection: *If we endure, we shall also reign with him.*—II Timothy 2:12, A.S.V.

In a very definite sense the Lord has called out the Church and permitted its members to remain on earth in order that they may be witnesses unto Him. In I Timothy 3:15, the Church is spoken of as the pillar and ground of the truth. Thus God has put into our hands the truth of His own Holy Word and looks to us to propagate that message both by life and by lip. He has promised that in this world we shall have tribulation (John 16:33), but has also pledged His presence to the consummation of the age (Matt. 28:20).

### I. Suffering and Glory (I Pet. 4: 12, 13)

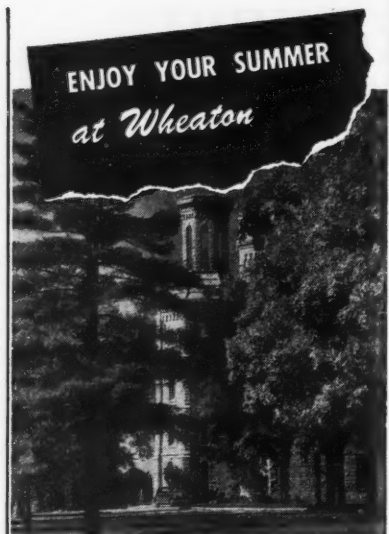
That there is a direct ratio between suffering and glory is evidenced by the teaching of Scripture in many places (Rom. 8:17, 18; II Tim. 2:12). Fiery trial is not to be considered as something unnatural for the Christian. After all, he lives in an inimical world—a world presided over by him who is the prince of the power of the air, and therefore the enemy of both God and the child of God. Strange indeed it would be if there were no attack made on the advocates of the truth of God. The Word of God is clear that there is a battle, and that battle is the warfare of the ages, the conflict between God and Satan. It is into the midst of that conflict that we are plunged as God's soldiers, so that we have every reason to expect hardship and trial.

Nowhere in the Word of God are we told to compare our suffering with that of someone else. We as Christians are often guilty of making such a comparison, and in that way gaining some measure of comfort. But we certainly should not capitalize on the suffering of someone else in order to get comfort for ourselves; and further, what shall we say if we are that last person who has the most suffering in the world? Where shall we derive comfort then? No, such an expedient is wrong.

The Word of God constantly sets before us the view of present suffering in the light of coming glory. Faithfulness to Him now, means glory that can be added to Him then. Thus our joy will be made exceedingly complete in view of the fact that our blessed Lord is glorified through the life of faithfulness which we live, because the Holy Spirit is living in us to live out the life of Christ in us. The old maxim has its truth, "No cross, no crown." There is no short cut to the reward, there is no easier way to receive God's approval. The amount of glory is conditioned on the amount of our suffering for the sake of Christ.

### II. An Illustration of the Principle (Rev. 7:9-17)

This passage has to do with the future.



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[Also see pages 490, 491]

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The reference to the Great Tribulation (v. 14, A.S.V.) most certainly ties into the teaching of our Lord recorded in Matthew 24:21, 22. That that day has not come as yet is evident. In our understanding of the prophetic Scriptures, the day of the Lord will be initiated with great and dire judgments. Then will come not only the pouring out of the wrath of God upon the nations, but also the time of Jacob's trouble.

However, even in that time, despite the fact that the Church will have been raptured to heaven, there will be the work of the Spirit of God in salvation. The removal of the restraining power of the Spirit of God (II Thess. 2), which we believe to coincide with the removal of the Church from the earthly scene prior to the inauguration of the day of God's wrath in the tribulation period, is certainly not to be understood as the removal of the Spirit of God from the face of the earth. If the Holy Spirit were removed, no flesh could be saved.

In this passage in Revelation 7, we have two great companies of people indicated. First of all, those from Israel (vv. 4-8); and then the company before us in the Scripture lesson for today, the great multitude which no man could number, coming from every nation and all tribes of peoples and tongues (v. 9). Here we see those who undoubtedly suffered much for their testimony to the Lord Jesus standing in triumph before Him. Their position in His presence was not guaranteed by any work of their own, but rather on the basis of the fact that their robes were washed and made white in the blood of the Lamb (v. 14). However, the special glory which is theirs in standing with palms in their hands (which seems to denote triumph or victory) is undoubtedly the result of their faithfulness to the God, whom they worshiped and whom they obeyed. It is of this great multitude that God gives His Word that they shall not hunger or thirst any more, neither shall the sun strike upon them, nor any heat. The Lord Jesus Christ, the Lamb, their Shepherd, is the one who guides them to fountains of waters of life.

Of course, such a reward is the possession of every servant of the Lord who obeys his God, and consequently suffers for His sake. In this instance, however, we have particularly those who suffered in that period which is yet to come, and of which the Lord Jesus had to say, "Except those days had been shortened, no flesh would have been saved" (Matt. 24:22).

April 9

## The Power of the Resurrection

I Corinthians 15:1-8, 20, 21, 57, 58

Memory Selection: *Thanks be to God, who giveth us the victory through our Lord Jesus Christ.*—I Corinthians 15:57, A.S.V.

The great witness of the Church is to the resurrection of our Lord. This truth seals the validity of His death as an atonement, and guarantees the power of the Church. For we do not serve one

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who has remained in the realm of the dead, but who has conquered death and therefore ever lives, and who with His great authority is able to give direction and strength to His people.

This concluding lesson in the series on the early Church and the world is a fitting climax to the subject, for it brings us face to face with the message which turned the world upside down in those days, and face to face with the living Lord of the Church.

### I. The Gospel (I Cor. 15:1-8)

This familiar passage telling what the gospel is, always comes with freshness and vigor to the trusting soul. Paul speaks of his having received this message (v. 1), in contradistinction to his having originated it. The apostles communicated only that which had been given them. Thus in such a passage we have the attestation of divine inspiration, that the very words which they wrote were the Word of God. Furthermore, the message which was preached was one which caused men to be saved (v. 2).

There are four particulars in the message of the gospel: (1) Christ died for our sins; (2) He was buried; (3) He was raised from the dead on the third day; (4) He appeared to men.

The divine comment on the purpose of the death of Christ settles once and for all, so far as the believer is concerned, the reason for the death of our Lord. His was not simply a death to teach us how to face death, nor was it the death of a martyr to a sacred cause. But here was a death which was a sufficient sacrifice for a full and complete atonement for sin.

In the second place, the reality of His death is confirmed in the fact of His burial. How the Prince of Life could enter the realm of death is beyond our ken. However, He did, and in the language of Revelation, He became dead, and is now alive forevermore (Rev. 1:18, A.S.V. margin).

The third element in the gospel emphasizes the fact that Christ is the risen Lord. He is declared to be the Son of God with power by the resurrection from among the dead (Rom. 1:4).

Moody Monthly

But the gospel message is not complete yet; there is a fourth element stressed here: our Lord definitely appeared to His own. A number of these appearances are cataloged for us here.

The appearance to Cephas was the appearance to Simon Peter (cf. Luke 24:34). The reference to the twelve is the usual designation for the apostolic band, which at the time of His appearing to them immediately following His resurrection numbered eleven, for Judas was no longer with them. The appearance to the five hundred may very possibly refer to His presence on the mountain at Galilee (cf. Matt. 26:32, 28:7, 10, 16). There is then the record of an appearance to James the less (so-called), the brother of our Lord (cf. Gal. 1:19). A further appearance to the whole apostolic band is mentioned, and then the appearance to the apostle Paul.

Dr. Scofield suggests that the phrase "untimely born" may be interpreted in this fashion: "Paul thinks of himself here as an Israelite whose time to be born again had not come nationally (cf. Matt. 23:39), so his conversion by the appearing of the Lord in glory (Acts 9:3-6) was an illustration, or instance before the time, of the future national conversion of Israel."

## II. The Certainty of the Resurrections (I Cor. 15:20, 21)

If we carry this passage through verse 24, we see recorded the various resurrections taught in the Word of God. There is first of all, of course, the resurrection of the Lord Jesus Himself. He is the first fruits (v. 23). Then there is the resurrection of those who are Christ's, the saved (v. 23). This resurrection extends over a period of time, starting, as we understand it, with the rapture of the Church and including the saved of the tribulation period (Rev. 7, 20). The third resurrection mentioned here is undoubtedly the one of the end (v. 24), and refers to that of the unsaved dead (cf. John 5:29; Rev. 20:5, 11-15).

The absolute certainty of the resurrection of the saved and the lost is guaranteed by the resurrection of our Lord. "For as in Adam all die, so also in Christ shall all be made alive" (I Cor. 15:22). There is a judgment to come as well, and that judgment is also assured by the fact that God has raised the Lord Jesus from the dead (Acts 17:31).

## III. Victory Then and Now (I Cor. 15:57, 58)

How wonderful is the permanency of the victory our Lord wrought when He arose from the dead. The Christian need not fear death. He is guaranteed victory in His Lord. In view of this triumph, we are exhorted to be steadfast and unmovable, always abounding in the work of the Lord. There is added the significant clause, "for as much as ye know that your labor is not in vain in the Lord." We know that our labor is not in vain because He is alive, and because He is working in and through the Church, thus guaranteeing the final triumph.

Unbelief shuts your ear to God, and shuts your mouth to men.—Arthur T. Pierson.

March, 1950

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# OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

## GOD'S SON UPON THE TREE

Before the cross in awe I stood,  
Beholding brow and pierced hand;  
For me it was He bled and died,  
No other price for sin beside  
Could pay the price for me.

His precious blood, there flowing red,  
Was love's best gift, most freely shed;  
No one but He the price could pay,  
Or save from death and point the way  
For sinners, you and me.

And as I gaze, I seem to hear  
Him gently say, "My son, draw near;  
New life I give and power withal,  
Free unto all who on Me call,  
Now and eternally."

—Ernest O. Sellers

\*\*\*

## SEVEN WORDS FROM THE CROSS

1. Forgiveness (Luke 23:34)
2. Salvation (Luke 23:43)
3. Love (John 19:26)
4. Atonement (Matt. 27:46)
5. Physical Suffering (John 19:28)
6. Triumph (John 19:30)
7. Reunion (Luke 23:46)

—The International Evangelist

\*\*\*

## "TOGETHER"

"Dying together" with Jesus,  
This is the end of strife!  
"Buried together" with Jesus,  
This is the gate of life!  
"Quickened together" with Jesus,  
By the touch of God's mighty  
breath:  
"Risen together" with Jesus,  
Where is thy sting, O death?

—Selected

\*\*\*

## THE LORD'S SUPREME SACRIFICE

Romans 8:32

1. Was Loving (John 3:16)
2. Was Sacrificial (Rom. 8:32; Isa. 53:3-7)
3. Was Voluntary (Gal. 2:20)
4. Was Universal (John 3:16)
5. Was Optional (John 10:18)
6. Was Necessary (Heb. 9:22)
7. Was Effective (Acts 13:39; Rom. 5:1)

—L. J. Derk

\*\*\*

## EASTER DUTY

Our Easter duty is to "go quickly and tell." He is counting on us to tell others the good news of His birth, His life, His death, and resurrection.

—The International Evangelist

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

## THE CROSS OF CHRIST

### I. For Him, It Was:

- A. A manifestation of love
- B. Death
- C. A glorious triumph
- D. The altar of sacrifice
- E. An instrument of peace
- F. The concentration of suffering
- G. A door opened
- H. A separation from God
- I. A finished work
- J. A revelation

### II. For Us, It Is:

- A. A mystery unfathomable
- B. Life
- C. A shameful tragedy
- D. The place of salvation
- E. An offer of pardon
- F. The concentration of sin
- G. A door to be entered
- H. An approach to God
- I. A starting point
- J. A responsibility

—Harold Cook

\*\*\*

## RESURRECTION PRINCIPLES

Romans 6:5; Luke 24:1-12

1. Separation—from the grave—type of the world.
2. Liberation—from dominion of sin's limitations to freedom in Christ.
3. Dedication—through union with Christ in resurrection.

—Walter Rothwell

\*\*\*

## BELIEVERS AND CHRIST

1. Crucified together with Him (Rom. 6:6)
2. Buried together with Him (Col. 2:12)
3. Quickened together with Him (Eph. 2:5)
4. Risen together with Him (Eph. 2:6)
5. Heirs together with Him (Rom. 8:17)
6. Sufferers together with Him (Rom. 8:17)
7. Glorified together with Him (Rom. 8:17)

—American Christian's Magazine

\*\*\*

## RESURRECTION OF CHRIST

1. Its importance (I Cor. 15:14)
2. Its reality (Luke 24:39)
3. Its power (Phil. 3:10)

—George W. Heatley

\*\*\*

## REDEEMED

Lamentations 3:58

- From what?  
The curse of the law (Gal. 3:13)
- By what?  
The blood of Christ (I Pet. 1:18, 19)
- For what?  
To serve Him (Titus 2:14)

—W. T. Perkins

## THE VALIDITY OF THE RESURRECTION

I Corinthians 15:1-19

*Introduction:* Christianity is the only religion which bases its claim to acceptance upon the resurrection of its founder from the dead. A timely and needed emphasis today is that Christianity is not a comparative but a superlative religion.

### I. Direct Proof to Establish Fact of Resurrection (vv. 1-11)

1. Appeal to Scriptures (vv. 1-7)
2. Appeal to experience (vv. 8-11)

### II. Indirect Proof—an Appeal to Reason and Logic (vv. 12-19)

1. How to establish validity.
  - (a) Degree to which a thing is established as a true fact.
  - (b) Degree to which it is worth establishing.
2. Paul's convincing, logical proof (vv. 12-19) shows awful consequences of denial, for then—
  - (a) Christ is not risen.
  - (b) We are still unforgiven sinners.
  - (c) Our faith is vain and empty.
  - (d) Apostles are made false witnesses, and even God.
  - (e) Beloved dead are hopelessly lost.
  - (f) We are in pitiable state, cherishing delusion.

*Conclusion:* Christianity stands or falls with the resurrection. Where do you stand, and whom do you serve?—

—George W. Hutton

(Reprinted from March, 1940, MOODY MONTHLY)

\*\*\*

## THE LORD IS RISEN

After the empty tomb and the apostolic witness to the risen Lord, the second Christian evidence is the reality of the Pentecostal experience. Those who by faith identify themselves with Jesus, inwardly experience Him; and in the wealth of that experience, eternal life is so consciously a present possession that the Christian is as certain of it as he is of the axioms of thought.

—The Christian Advocate

\*\*\*

## REMEMBER MY DEATH

It was vicarious—  
He died for our sins.  
It was voluntary—  
He laid down His life of Himself.  
It was victorious—  
He took it up again.

—Harry G. Hamilton

\*\*\*

There would be more motivation from the cross if there were more meditation on the cross (II Cor. 5:15).

—C. Norman Bartlett

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When glory crowns your brow.

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With Jesus on the throne,  
And bid the powers of hell and earth  
His sovereign scepter own.

Your full redemption rights  
With holy boldness claim,  
And to its utmost fullness prove  
The power of Jesus' name.

Your life is hidden now,  
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All glorious, as He.

—A. B. Simpson, in  
*Alliance Weekly*

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—Thomas Johnson

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—Verna Gaden

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6. Understanding (Luke 24:45)
7. Doors of service (I Cor. 16:9)

—Author Unknown

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**CHRIST IN THE HEART**

*His heart is fixed, trusting in the Lord.  
His heart is established, he shall not be  
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A man may go astray with much Bible  
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in the heart by faith will evil be pre-  
vented from entering therein. Employ-  
ment in the service of good works may  
hinder us from doing that which brings  
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but while busy in religious occupation,  
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to the person of the Lord.

—H.F.W.

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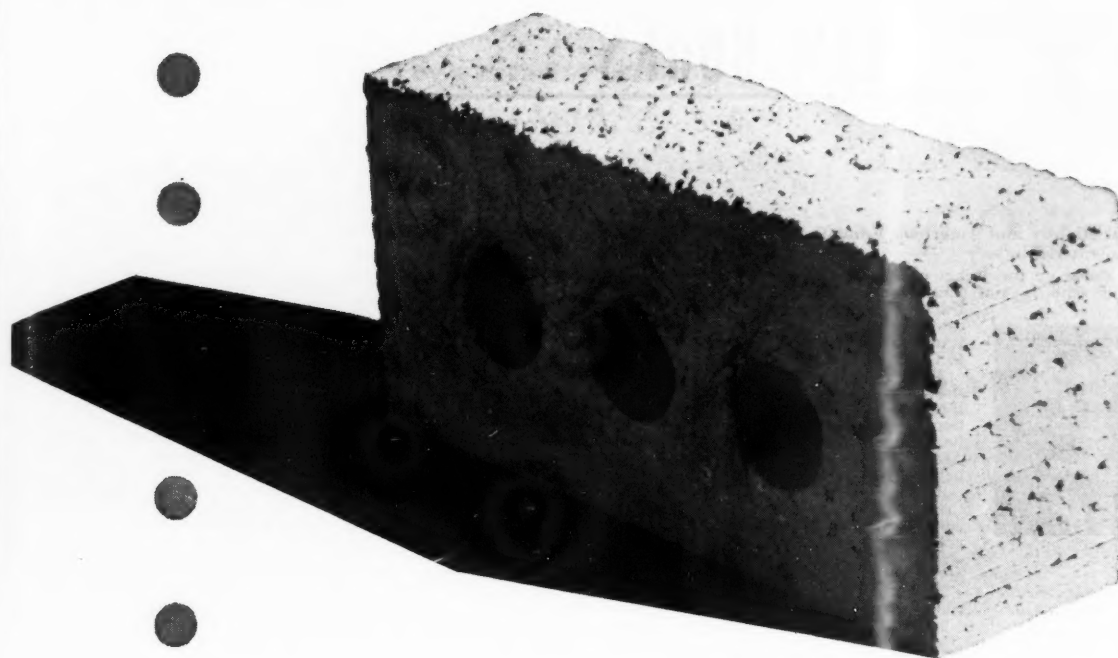
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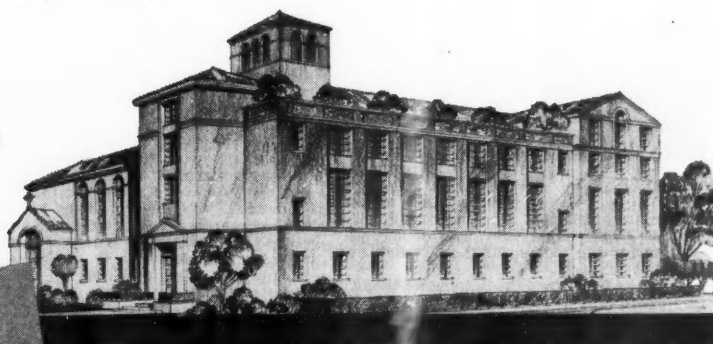
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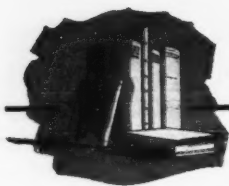
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# NEW BOOKS

G. COLEMAN LUCK, EDITOR

## Christianity and American Education, by Edwin H. Rian.

As stated on the jacket of the book, the author, who is vice-president of Trinity University, calls educators to bring American education back to God.



Rian

After the preface, the book embraces three sections. Section 1 deals with public schools—the first American schools, the beginnings of the public school system, the secularization of education in the law, present-day philosophies of education, high school and college textbooks, and the effects of this system. Section 2 is concerned with the Roman Catholic schools—their beginning and development, the Roman Catholic philosophy of education, Roman Catholic textbooks, and the size and scope of Roman Catholic schools. Section 3 is on Protestant schools: the first American colleges, denominational schools today, Protestant systems of education, and a Christian philosophy of education. This is followed by an extensive bibliography and a copious index.

This is a book which should be in the hands of all Christian teachers and students. 272 pages. The Naylor Co., San Antonio, Texas (1949). \$3.00. P.B.F.

## Women of the Bible, by Algot Theodor Lundholm.

The author calls this study of Bible women, pen pictures. From Eve, the mother of



Lundholm

the human race, through the elect lady of II John, whom the author designates as the "Ideal Christian Matron," he presents thirty-two pen portraits.

Each chapter holds the reader's interest. Although no attempt is made to present doctrinal truths, great lessons are to be learned from these studies. In a marked

degree they reflect a true pastor's concern for his flock, since they were especially written for the women of the author's own Lutheran church.

Published for the first time some twenty-five years ago in two volumes, the studies are now available in one volume. They should prove especially helpful for women's organizations, since they contain a source of rich material for study, and for devotional programs. Young mothers will find encouragement in these character sketches of women who have gone before. 270 pages. Augustana Book Concern, Rock Island, Ill. (1949). \$2.50. F.Y.

## Every Day Religion, by Don Delano Tullis.

This book is unusual in that it is composed of short, pointed "sermonettes," each of which is connected with a very appropriate hymn for singing if the thought of the sermon is used as the center of the service. Such a volume should have a real place of usefulness.

64 pages. Rodeheaver Hall-Mack Co., Winona Lake, Ind. (1949). \$1.00. G.L.

## Now That I Believe, by Robert Cook.

Written by a man who has a burning zeal for the salvation of our youth, the book

presupposes the new birth and then proceeds in straightforward, understandable English to set forth in nine chapters the problems and trials that beset the young Christian.

In each chapter, copious scriptures are quoted, and in addition, small numerals are inserted which refer the reader to more scripture at the end of the chapter to emphasize the fact that the Lord through His Holy Spirit will help the young convert to be victorious in the fight.

Not since the days of the Whitehall-Smith book has there been such an important contribution to literature of this kind. A copy should be put into the hands of every young Christian, and since the price is so reasonable, Christian workers should keep copies on hand for distribution, for it is invaluable for strengthening and establishing the young Christian.

125 pages. Moody Press, Chicago (1949). 35c. A.H.

## The Glory of Christ, by John Owen.

John Owen is known as the greatest of the Puritan theologians of the seventeenth century. As an effective apologist, as a preacher of the gospel, and as a man of deep spiritual character and insight, Owen had no peer among his contemporaries.

In this present work we do not find the author girding his armor and wielding his sword against the enemies of the cross of Christ; we find him rather in a sweet revelry of holy contemplation on the blessed person of Christ. In this his last work, as an old man, he permits his thoughts to soar heavenward in their concentration on the glory of the Lord Jesus. He beholds the glory of Christ in His person, His love, His mediatorial work, His exaltation, and His communication of Himself to believers. The proposition underlying this entire work is that "one of the greatest privileges and advancements of believers, both in this world and unto eternity, consists in their beholding the glory of Christ" (p. 45).

Owen's *The Glory of Christ* ranks as one of the greatest of devotional books produced during the last three centuries. Because the message of this book is grounded in the Scriptures, it is applicable to the lives of Christian men and women of today. All need a true deepening of the spiritual life—that life of faith, lived in fellowship with the Lord by abiding in His holy will. To the earnest reader the message of this work will be a real aid to such spiritual attainment.

286 pages. Moody Press, Chicago (1949). \$3.00. J.M.

## These Also Believe, by Charles S. Braden.

In his preface the author says: "The author has been a lifelong Methodist, is an ordained clergyman, who has been a university teacher in the field of the History of Religion for many years. He is a graduate of liberal schools and remains an 'unrepentant liberal' to the present. He holds no brief for any particular cult nor is he violently opposed to any. He believes that in general the cults represent the earnest attempt of millions of people to find the



Cook

fulfillment of deep and legitimate needs of the human spirit, which most of them seem not to have found in the established churches. Besides studying the original and secondary writings of each, he has sought wherever possible close personal contact with founders or present-day leaders of the groups, in order to get, insofar as possible, the 'inside view' of what they are attempting. But he has also sought to get the mind of the 'little people,' the everyday followers of the movements, in order to know what they think the cults offer and what they report getting from them."

The following groups are considered: the Peace Mission Movement of Father Divine, Psychiana, New Thought, Unity School of Christianity, Christian Science, Theosophy, the I Am Movement, the Liberal Catholic Church, Spiritualism, Jehovah's Witnesses, Anglo-Israel, the Oxford Group Movement, and Mormonism.

This study attempts very briefly to do eight things: "(1) to present the essential historical facts concerning the rise and development of each group considered, with as much objectivity as may be possible under the limitation upon original source materials imposed by the refusal of some groups to allow access to their files; (2) to set forth as simply and clearly as possible the major distinctive religious ideas each holds, and insofar as may be, out of what these ideas arose; (3) to show at what points each agrees with and differs from normative Protestant or Catholic belief; (4) to describe and, to the extent possible, to account for, the distinctive form or organization employed in each; (5) to indicate the significant religious, social, economic, or other practices exhibited by each group; (6) to point out what seems to be the basic motivations to which each dominantly appeals; (7) to note current trends in the present-day life and thought of the various movements where such appear; and finally, (8) to make some attempt at generalizations concerning the movements, on the basis of comparison of one with another and with the majority religious groups."

Much valuable information may be obtained from this book by those who seek an understanding of the various present-day cults in order to better lead those who are in error into the knowledge of the truth. 491 pages. Macmillan Co., New York (1949). \$6.00. J.F.H.

## Happy-Time Songs, compiled by Alfred B. Smith.

This is another book in the famous "Singspiration Series." It is the eighth chorus book and the third collection particularly compiled for children. Mr. Smith knows what kind of pieces youngsters like to sing, and this book is another evidence of that fact.

There are seventy-five numbers in all. Twenty-four of them—almost a third—bear the 1949 copyright. There are fifteen novelty and motions songs, which are so popular with children.

The binding is the "stay-open" kind. The notes and words are in large type. Boys and girls everywhere will welcome this strong collection.

48 pages. Zondervan Publishing House, Grand Rapids (1949). 50c. H.D.L.

## Dust or Destiny, by F. Alton Everest.

This interesting little book, written by the associate director of the Moody Institute of Science, follows closely the presentation of similar material in the film, "Dust or Destiny," recently produced by the same organization. It is an argument for the existence of a wise, all-powerful Creator based on the striking evidences of design or plan found everywhere in creation—what theologians call the *teleological argument*. Almost half the book is devoted to the wonderful construction of the human body, while the rest deals with migratory birds, bats, grunion, and tropism in plants. It is forcefully shown from the latest scientific research that the marvelous operations of nature in connection with these different examples could not be the result of blind chance, but all point to the fact that, to use the words of the hymn writer, "the hand

Moody Monthly

that made us is divine." The book closes with a brief presentation of the gospel. More than 40 original sketches by De Witt Whistler Jayne and a five-page bibliography add to the usefulness of the volume. 96 pages (paper). Moody Press, Chicago (1949). 35c. G.C.L.

**Moving Heaven and Earth**, by Donald F. Ackland.

Perhaps, without exception, every church member has heard or read some or all of the striking life story of R. G. Le Tourneau, the industrialist. There is nothing new appearing in this very interesting book, except for some details, here and there, and for seventeen illustrations hitherto unpublished.

You owe to your children and grandchildren the placing of this book among those of your library, recommending to them, on the flyleaf, that as a means of Christian education they add this book to the list of their prescribed supplementary reading material. 208 pages. Iverson-Ford Associates, New York (1949). \$2.00. G.S.S.

**Finances of a Church**, by Robert Cashman.

This new book by Mr. Cashman is a companion work to his volume on "The Business Administration of a Church" published in 1937. From his very rich experience, the author has given us a volume which is inclusive in relation to its subject and contains information which would be most helpful both to ministers and laymen. Certain procedures are suggested which should be included in the program of every local church. Stress is placed on the necessity of efficiency in financial matters in the local church, and on the fact that largely they should be the responsibility of qualified laymen rather than the minister. 159 pages. Harper & Brothers, New York (1949). \$2.00. H.K.S.

**Handbook to the Mennonite Hymnary**, by Lester Hostetter.

Until recently hymn singing in the average congregation has been of a perfunctory sort, and little attention was given to meaning of words and less to the author or composer. In this day when people are beginning to give serious attention to things spiritual, a book such as this is a help to "sing with the Spirit and with the understanding."

Mr. Hostetter has done a thorough job of research and the book is interesting from more standpoints than one.

The Introduction, a thirty page catalog of hymns both ancient and modern, arranged in chronological order, is a veritable treasure-house of information.

More than six hundred hymns are listed in the body of the book, beginning with the hymns of the early Church and including the best of modern German and English hymnody. In some instances the original Hebrew, Greek, Latin or German text is given. The dates of birth and death of author and composer are recorded, and the story of the origin of the hymn is set forth in short, pointed sentences.

The book is all that its name implies. It is certainly a valuable addition to the number of handbooks already issued. It may be used as an aid to the private study of hymns. Pastors should urge members of the congregation to purchase the book and use it. It would be a great help to ministers in selecting proper hymns for the worship service, while the song leader will find it invaluable in preparing for a Sunday evening "sing."

425 pages. Mennonite Publication Office, Newton, Kan. (1949). \$3.00. A.H.

**Worship Services and Programs for Beginners**, by Flora E. Breck.

The real purpose of worship services in the beginner department is stressed as the author emphasizes the fact that worship is not a mere form to be followed, but a sincere drawing out of the heart of the little boy and girl to God in love and praise. Actual outlines and detailed suggestions for the planning of worship services are given.

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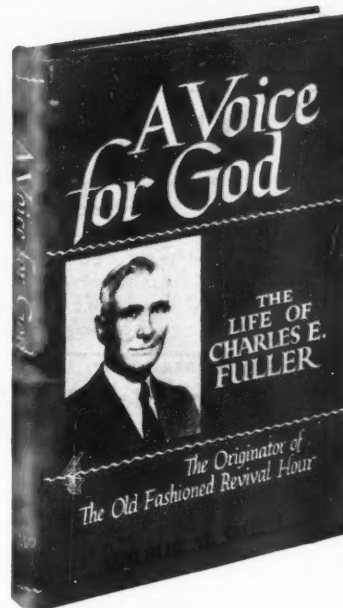
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This volume also contains material such as poems, Bible stories, songs and hymns, and recitations for use in connection with special programs.

226 pages. W. A. Wilde Co., Boston (1947).  
\$1.50. A.K.G.

**Give Me Thy Vineyard,** by Guy Howard.

This book is noted as Zondervan's \$10,000 fiction contest prize winner. Written by "the walkin' preacher of the Ozarks," the story deals with the life and struggles of the mountain folk. Besides the suspense and romance contained in the plot, the book has a fine evangelical Christian touch.

287 pages. Zondervan Publishing House,  
Grand Rapids (1949). \$3.00. J.M.

**Songs from the Land of Dawn**, by Toyohiko Kagawa and other Japanese poets, compiled and translated by Lois J. Erickson.

This attractive little book of poems has a number of commendable features. Though the form of some of the poems is unfamiliar, they are true poetry, demonstrating much of the feeling and insight that poetry involves. While we are unable to judge of the accuracy of the translations, the final product convinces us that the translator has done an extraordinarily fine piece of work.

The poems are in three groups: those by Kagawa; those by other Christians, many of them patients in the Oshima leper hospital; and some selected classical poems. They are all brief and most of them have a dainty beauty.

A number are on Christian themes and are characterized by hope and faith in God. Yet as a revelation of Christian thought and feeling in Japan they are disappointing, not for what they say but for what they omit. The theme of Christ's sacrificial death for man's sin is scarcely hinted at in the poems of Kagawa. In a selection from Nagata alone among the other poets is it clearly mentioned, and then only once. The cross indeed is mentioned several times for its inspiration and example, but never for its atonement. Must we conclude that contrition for sin and the sense of wonder at God's saving grace in Christ are not deeply felt by these Japanese Christians?

96 pages. Friendship Press, New York (1949). Cloth, \$2.00; paper, \$1.50. H.R.C.

**Open Thy Mouth Wide**, by Ray G. Hagstrom.

The faithfulness of God shines from the pages of this little book. It is the story of God's dealings over a period of thirty years with the Christ Mission Settlement in Youngstown, Ohio. It attests to remarkable answers to prayer in matters great and small, as the superintendent and his co-workers have labored to provide for the spiritual and physical needs of the unfortunate. The theme may well be summed up in the words: "They who trust Him wholly find Him wholly true."

95 pages (paper). Christ Mission Publishers, Youngstown (1949). 75c. H.I.N.

**Portals of Prayer**, by Frederick R. Webber.

This booklet of daily devotions is issued seven times a year. The one we have read was written for June 8 to July 23, 1949. A helpful book with strong doctrinal emphasis, it also contains many excellent illustrations which make Bible truths clear and unforgettable.

64 pages. Concordia Publishing House, St. Louis (1949). Single copies, 10 cents; subscription price, 50c a year. H.I.N.

**Tea with the Tennysons**, by P. Catherine Coles.

This book, dealing with the return of the Lord Jesus Christ for His own people, is

**Moody Monthly**

written in a style that appeals much more to young people than to boys and girls. One has the feeling as he reads that the author is so eager to teach truths concerning the second coming that the story is a vehicle for teaching rather than a combination of enjoyable reading and teaching.

We must disagree with the author's teaching that a believer ceases to be a son of God if he indulges in worldly entertainment.

91 pages. Victory Press, London (1949). \$1.25. T.W.

"Dost Thou Know the Balancings of the Clouds?" edited by Anne Hazelton.

This is the story of the year 1948 in the China Inland Mission. It may well be, as John R. Sinton says in his introduction to this report, "that the year 1948 will come to be regarded as one of the most critical of the last half-century of China's history."

Some twenty accounts from different missionaries give a broad perspective of the field and the types of work carried on. In spite of civil war and the forced withdrawal of missionaries from some areas, there was much to encourage in the work, particularly among students and children.

94 pages (paper). China Inland Mission, Philadelphia (1949). 30c. H.R.C.

Courier of God's Grace, by James Russell Adam.

The author applies Paul's teachings to the church at Philippi to the current problems of Church and society. The immediate problem which confronts the Church, he believes, is the restoration of the saints to a place of consistently victorious Christian living. The writer shows—even as did Paul in his epistle—that we have all that is necessary to living a well-rounded Christian life, but he urges us believers to "rouse ourselves and claim our spiritual possessions so that we may march on with and for God."

The principles to aid the believers in living a normal Christian life are discussed in a practical way in regard to Christ; in regard to others, including believers and unbelievers; and in regard to self.

This book contains excellent explanations of the resurrection power, the fellowship of Christ's suffering, and the precious hope we as Christians have.

In the last chapter, "Finding Joy," we have this quotation, "If Philippians teaches us anything at all, it is to draw closer to God," and, truly, this book not only makes one desire to do so, but tells one how to draw closer to God.

The volume has been very appropriately subtitled "Lessons for Today from the Epistle to the Philippians."

175 pages. Fleming H. Revell Co., New York (1948). \$2.00. W.E.B.

The English New Testament, by Luther A. Weigle.

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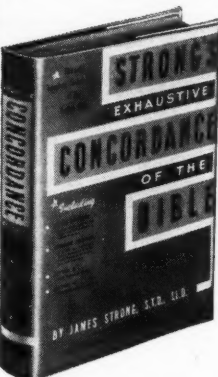


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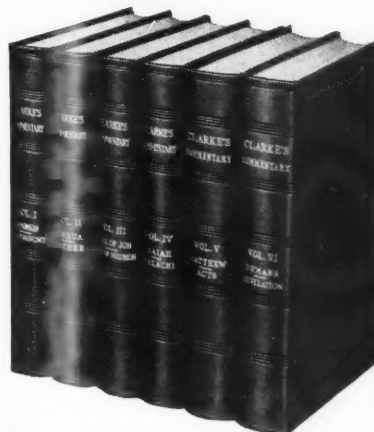
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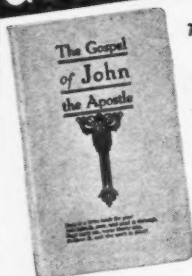
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## Founders Week Diary

(Continued from page 469)

with others who had already dedicated their lives to such a purpose came forward for a closing prayer—more than could gather around the platform. Praise God for such a working of His Spirit!

The morning session was also noteworthy. The opening sermon, first of a series of three by Dr. Alva J. McClain, president of the Grace Theological Seminary of Winona Lake, Ind., gave a fresh exposition of the story of the "Rich Young Ruler," whom Dr. McClain called "the man who made mistakes." This young man made a mistake in thinking of Jesus Christ merely as a teacher; in thinking salvation was to be obtained by works; and in supposing that he had kept the Mosaic law. He also made a mistake about the Lord's last word—come is the word of salvation, follow Me the word after salvation.

Mr. Mackay's third message on the book of Ruth was a study of chapter two: "Boaz Found." The chapter outline: introduction, inquiry, interest, invitation and instructions. The importance of the believer daily feeding upon the Word was emphasized.

Our most charming speaker of the conference also appeared before us this morning—Mrs. Ruth Stull, author, evangelist and former missionary. Mrs. Stull referred to the feeding of the five thousand in John 6, pointing out that it is the business of the Church (spiritually speaking) to feed a hungry world. From her own experience she told a number of stories of missionaries who overcame great difficulties.

## Friday

Tonight Dr. Havner brought his second message of the conference at Moody Church before an overflowing auditorium. His theme centered around "hindering spirits": (1) a fighting spirit, (2) a

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frivolous spirit, and (3) a fed-up spirit making us unaware of our own need. Dr. Havner's invitation to those convicted of a "hindering spirit" received a considerable response. I could tell that he was indeed speaking from his heart tonight.

Dr. McClain's message this morning presented scriptural facts that were new and fresh on "The Virgin Birth of Christ." Although rejectors of this doctrine assert that Christ Himself said nothing about it, Dr. McClain cited three statements, dealing with them in detail: Luke 2:42ff (especially vv. 48, 49; John 6:32, 41-42, 51; John 8:14, 19, 23, 41-49).

Mr. Mackay's fourth message on the book of Ruth dealt with the "rest" chapter. From the typical picture in chapter three we were shown that only in Christ can we have true rest—not inactivity, but peace of God "at the feet of Christ."

Bishop E. J. Swalm, of the Brethren in Christ Church, Duntroon, Canada, gave the first of two sermons this afternoon, speaking on "A Tour of the Heavenly Jerusalem." Psalm 48:1-3, 11-14 and Hebrews 12:18-24 provided his textual background. He spoke of the Church as the heavenly Jerusalem.

During the afternoon we heard again from two men who had previously brought us excellent messages: Dr. McGee and Mr. Hamilton. Dr. McGee's text was Psalm 2: "God's Program for the World Versus the World's Program 'With-out God.'" He compared the psalm to a radio program with four voices coming to the microphone: the masses (vv. 1-3), God the Father (vv. 4-6), God the Son (vv. 7-9), and the Holy Spirit (vv. 10-12).

Moody Monthly



Mr. Hamilton's subject was "Maranatha—the Lord Cometh." He told of three momentous events—(1) Christ has come; (2) Christ is here; and (3) Christ is coming again. This was an encouraging message.

#### Saturday

Another great overflow crowd tonight. I was there before the service began, but could find a seat only in the front row of the choir loft!

Major General William K. Harrison, Jr., of the U. S. Army, brought the message of the evening. Without any attempt at oratory, he called our attention first to the summary of man's duty as found in Ecclesiastes 12:13, 14. But man has failed. What is the answer? The Lord Jesus Christ. He who was both God and man met every requirement of the law and bore our sins Himself. Salvation is thus a gift, but like any other gift must be accepted. It was impressive to hear such a testimony from one with almost forty years' experience in the army.

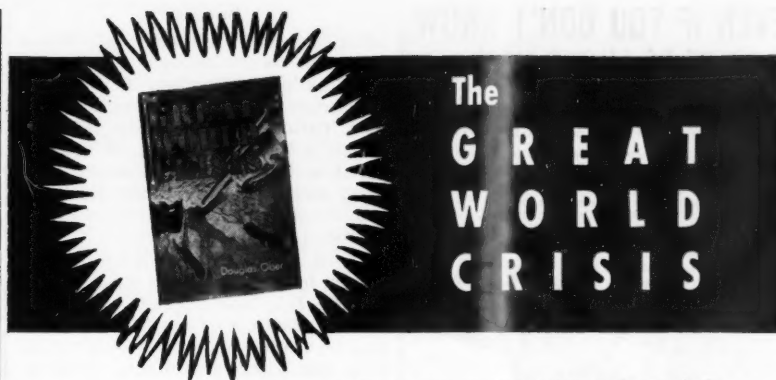
Dr. McClain brought his third message this morning. To me his addresses have been among the most outstanding of the conference. Today he presented another exceedingly important doctrine: "The Resurrection of the Body," using as text I Corinthians 15:35-58. Four points were illuminatingly discussed concerning the resurrection body: (1) the pattern, (2) the reality, (3) the identity, and (4) the substance.

Mr. Mackay's last message on Ruth stressed the fact that God is more interested in what we *are* than what we *do*; if we abide in Christ, then our fruit will abide (John 15:16). In Ruth 4, which he called "Boaz Fruitful," he pointed out the faithfulness of the Redeemer, the failure of the relative, and the fruitfulness of the redeemed one. This has been a very beneficial series of messages.

A new voice on today's program was that of the former Roman Catholic priest, J. A. Fernandez, now a Presbyterian minister. His message on "Dynamic Protestantism" was particularly interesting in view of his personal experience. He declared that Protestantism is dynamic in essence because it possesses the power of the gospel message. He asserted, however, that Protestantism is suffering from "anemia and low blood pressure" and is in need of the vitamin of the Word of God. His conclusion was that we must go back to the Bible as the source of our strength if we are to regain our vitality.

Fred C. Zarfas, superintendent of the Mel Trotter Mission in Grand Rapids, Mich., gave a vigorous message this afternoon from I John 1:1-2:2. Three points were developed from this text: the reality of our walk with Christ, where we are to walk, and how to resume the walk when interrupted.

Bishop Swalm's second message concerned "The Bride, the Lamb's Wife" (Rev. 21:9). The Bridegroom, he pointed out, is the Son of God; the Bride, all believers throughout the age until the first resurrection. These creatures of the dust, spoiled by sin, had to be redeemed. Some day we shall share His honors, but meantime He sends us to "school" that we may in some measure attain to His level.



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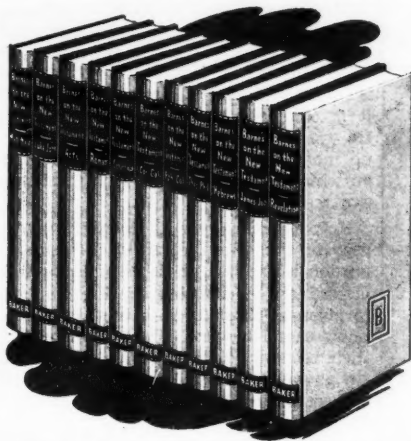


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Sunday

The personal testimony of Pastor Fernandez tonight brought this Founder's Week to a fitting close. Educated for the Roman Catholic priesthood in Spain, later pastor of the largest Catholic church in New Orleans, La., he accepted Christ as Saviour at a Salvation Army street meeting. His message was clear and uncompromising, but given tactfully as from a real heart of love.

At the hymnspiration service this afternoon, following excellent musical numbers, Dr. Bob Cook, dynamic young president of Youth for Christ International, gave an earnest appeal based on I Peter 3:15. "Do I have anything to say to the world?" A number of Christians rededicated their lives while others accepted Christ as Saviour.

This has indeed been a week of blessing. Praise God for the way in which He has answered prayer—in salvation, conviction, encouragement, dedication of young lives. There is even cause for thanksgiving for the fine weather He has given us; clear skies the greater part of the time, and no extremely severe weather.

## Editorials

[Continued from page 452]

No teaching could be more tragically false. The Scriptures make it plain that even the forgiveness of the guilt of sin can be obtained only through the Lord Jesus Christ (I John 1:7). They also assert that "there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). Forgiveness is for all who receive Him as Saviour, and it is complete. God has promised that He will remember our sins and iniquities no more (Heb. 8:12). This is assurance on which every Bible-believing Christian can rest.

Holy Year has been designated as "the year of the great return and the great pardon." But for those who know the blessedness of complete pardon and full forgiveness through faith in Christ, who know that His work on the cross bought their release from future punishment for sin as well as from its guilt, Holy Year will seem more like the year of the great denial.

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## How Every Christian Can Defend His Faith

[Continued from page 461]

discussion. The Christian should remember that he faces no problem in freedom which the unbeliever does not likewise share. If God is not ruling the universe, blind laws are. In such a universe, a man would be far from free!

## The Problem of Evil

The final objection commonly raised by opponents of the Christian faith—and one of the most challenging—is the problem of evil. If God is all-powerful and all-good, the argument runs, why are there such evils in the world as hurricanes, floods, sickness, and death? If God is perfect, and if God is the author of this universe, is it unreasonable to expect that the universe be perfect, too?

Evil, as used in this sense, means anything which frustrates human happiness. And such frustrations reach all the way from such insignificant (but annoying) things as ants at a picnic to unspeakable tragedies. Probably a man has never lived who at times has not felt that the world could have been made easier and more pleasant to live in. Even Christians have been heard to say that if they were making a universe, they would not make it with ticks, mosquitoes, and poison ivy. In so wishing they quite forget that they were setting up their own competency over against that of Jehovah God.

There are other aspects to the same problem. The Christian professes that God is his Father, and yet many times the unrighteous, who curse God, fare better physically and materially than he does. Why do the righteous suffer, while the unrighteous seem to live like the green bay tree?

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Job is the classic book of the Bible for presenting both the problem and the solution. Job's *problem* was how to reconcile God's goodness with His having permitted Job's family to be slain and his health taken away. Job's *solution* was that God, being all-wise, knows better than Job how to run this universe, and that therefore what He does is good just because He does it.

This is the Christian's only possible solution to the problem of evil. Adversities only *seem* to be incompatible with God's goodness. They are really the result of His wisdom. Misfortune cannot come to a child of God unless permitted by our heavenly Father. The relation between God and the redeemed is indeed that of a Father to His children. Loving trust is the binder. The children should so know and love their heavenly Father, that they recognize what He does as good and perfect simply because He does it.

But does this make God the author of sin? No. Sin is rebellion against God's will. God cannot rebel against His own will, for everything He does is out of the response of His will. And if one inquires why God made creatures which He knew would bring sin and death into the world, the answer is that it pleased Him. He elected to save men by faith in the shed blood of His blessed Son.

This answer will naturally seem inadequate to the unbeliever until he learns to trust in God. How can a man possibly rest in God for assurance in the difficulties of life when he has not yet rested in Him for his salvation?

#### The Final Step

The objector must be brought to his knees before the cross. Lead him to admit that there are moral laws in the universe which he has broken. Press home to him his consequent sinfulness. Then ask how he plans to overcome his guilt. Let him talk on and on here, for there is no possible satisfying answer outside of the free mercies of Jesus Christ. When he is all finished, show him once again that he still lies in guilt. If his despair is genuine, he will then be in a position to appreciate the forgiving mercies of God in Christ. Patiently teach all with whom you deal the centrality of the cross.

When one makes peace with the cross of Christ, the problem of evil will instantly vanish. A Christian is an adopted son. And as an adopted son he is given a new nature, a nature which makes him willing to accept from the Father's hand whatever is pleasing to the Father. An adopted son lives in the area of trust. He has learned that the sin of man, together with the weeds and the thorns which came into the world as a result of that sin, will be blotted out forever by the blood of Jesus Christ.

Remember that all worthy apologetical efforts must lead back to the atoning work of Jesus Christ. Remember also that your personal attitude in witnessing is as important as the logic of the words you use. If you are loving, scriptural, Christ-centered, and patient, your efforts to defend the Christian faith will inevitably redound to the glory of God, and your indebtedness to I Peter 3:15 will adequately be met.

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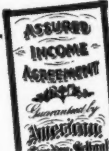
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## News Report

[Continued from page 483]

received by Dr. Robert A. Cook, president of Youth for Christ International. The young people who fill two churches in Barcelona at the rallies learn of the meetings through person-to-person contact.

The Spain rallies were started about two-and-a-half years ago with the help of three American delegates to the World Congress on Evangelism at Beatenberg, Switzerland.

Recently a group of twenty asked to be recognized as the Youth for Christ national committee of Spain. The group furnishes one page of news each month for a Spanish underground paper interested in news of Protestant church gatherings in Spain.

### Continue Search for Plan To Internationalize Jerusalem

A second plan for internationalizing Jerusalem has been proposed by the president of the United Nation's Trusteeship Council, assigned to bring the Holy City under UN rule. The proposal favors international control of only certain areas which are held sacred by Christians or Jews.

Meanwhile Israel and Jordan, the two countries most directly concerned, continue to be unresponsive to proposals for international control. Various religious officials, returning home after a visit to Jerusalem recently declared that any attempt to internationalize the Holy City would be "dangerous and unnecessary."

### Dedicate New Mission Home

The Chicago Hebrew Mission, first mission to be incorporated in the U.S. for work among the Jews, recently dedicated a modern, three-story apartment building to be used as a home for its workers.

Located in the heart of one of Chicago's Jewish districts, the building will be known as the Blackstone Memorial Mission Home in memory of William E. Blackstone, who founded the mission in 1887. Participants in the dedicatory ceremony included Dr. Torrey M. Johnson, president of the board of trustees; Dr. William R. McCarrell, vice-president of the board; Norman H. Camp, honorary superintendent; and Milton B. Lindberg, mission superintendent.

### Toronto Votes For Sunday Sports

Citizens of Toronto, Canada, long accustomed to reserving Sundays for worship and rest, recently voted by a majority of 6,315 to allow commercial sports on Sunday. The result of the balloting was a surprise, because strong opposition to the proposal had been voiced by Toronto's churches and three leading newspapers.

Before Sunday sports are actually allowed, however, the Ontario parliament must exclude Toronto from restrictions of the Lord's Day Alliance Act. This law, passed in 1906, makes any unnecessary labor or business on Sunday illegal.

### Bits of News From Here and There

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of a new fifty-two acre Bible conference ground near Orlando, Fla. As proposed, the conference site will include about 100 lots for cottages and a large tabernacle. Worshipers in one of London's churches are assured of a warm welcome. On chilly Sundays everyone in the audience is provided with a hot water bottle. The reason: the church was bombed during the war and has not been completely repaired.

The American Friends Service Committee has named Lewis Hoskins as its executive secretary to succeed Clarence E. Pickett, whose resignation becomes effective April 1. Hoskins is the present director of personnel for the committee.

A recent report states that Western Germany may pay about \$600,000,000 in goods for what Hitler took from Jews who lived in what is now the western zone. A third of the amount may be sent to Israel in the form of prefabricated houses, irrigation pipes, machinery, and other non-consumer goods.

President Truman's suggestion that the Tigris-Euphrates Valley be transformed into a modern Garden of Eden has been rejected by a United Nations' economic survey mission. The region, projects, people, and governments are not ready for such large-scale developments, according to the mission.

The eighty-seven-year-old chaplain of the House of Representatives, Methodist James Shera Montgomery, retired February 1 from the position he has held since March, 1921. He had been chaplain longer than any other in House history, serving under seven speakers during five presidential administrations.

Boy Scouts of America, celebrating their fortieth anniversary in February, paused to note the growth of the organization from 50,000 scouts and leaders in 1910, to more than 2,300,000 in 1950.

The Southern Baptist Convention will vote in May on a proposal to erect two new theological seminaries in 1951. One has been proposed for the far West and the other for the Southeast.

"The troubles of these times are greater than can be resolved by human wisdom alone," commented the King of England in his Christmas broadcast. "Today," he added, "comes once again the good news of God's power and love reaching out to help and save men from failure and frustration."

Messages of the Word of Life Hour conducted by Jack Wyrzen are being heard over several new radio stations, including two 50,000-watt stations, WENR, Chicago, and KMPC, Los Angeles.

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**ANTHOLOGY**

on page 471

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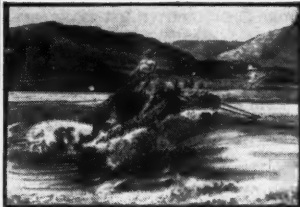
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## Faith That Brings Fruit

[Continued from page 465]

sin, and how tactful He was! Then He talked to her about the fact that He was the Messiah. This is the way in which He dealt with the blind men, and the way that He dealt with His own disciples. It was His method.

Now, the question arises, Did He break the pattern here with Zacchaeus? I think not. He spoke to Zacchaeus about the fact that he was a sinner, and surely with Zacchaeus He didn't have to dwell on that long. Zacchaeus must have accepted the fact of his sinfulness without much urging. Then the Lord Jesus told him about His ability, and Zacchaeus stood and called Him Lord.

Here is repentance and faith, for we hear him say, "I now give half of my goods to the poor; and if I have taken aught from any man by false accusation I'll restore fourfold." Amazing! This is the rascal, the sinner publican, who makes this statement.

Although we do not know details of Jesus' conversation with Zacchaeus, we do know that in salvation Christ does it all—works do not save a man. Paul said, "For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but a new creation."

Paul got into difficulty with the Jews not because he said Christianity was superior to Judaism. He didn't say that circumcision has its place and is all right, or that the things men were doing in his day under Judaism were good. Paul said that before God they were *nothing*; they made no contribution to a man's salvation. That is what set the bloodhounds of hate on his track, and they didn't let up until they brought about his death.

It is the gospel of grace that causes difficulty even today—grace that says a man, when he comes to God, must come as a sinner, as a beggar, bringing nothing and receiving everything. That humbles man; it wounds his pride, because he wants to bring something, even if it is just a cup of cold water.

Nevertheless, if a man has received the gospel of grace by faith in Jesus Christ, that faith puts him to work and transforms his life. It was Calvin who said, "Faith alone saves, but faith that saves is not alone." How do I know that Zacchaeus saw himself a lost sinner and turned to Christ there in his own home? I know it because faith *with works* is alive.

God sees our hearts; He knows our faith. I cannot see your faith; but I can see your works, which are the fruit of faith. I can see the fruit of faith in the life of Zacchaeus. Therefore I know the root is there. This is the difference between anemic faith and active faith, dead faith and living faith, between spiritual synthetics and realities. It is the difference between the counterfeit and the true. Salvation is substitutionary, but there is no substitute for salvation.

IT IS INTERESTING to note that Zacchaeus did not rise and say, "I want to give my testimony: Jesus saves and

keeps and satisfies," and then the next day go back to the taxgatherer's office and continue to rob people. For him it was right-about-face, and his faith was demonstrated by his good works. There is nothing wrong with a testimony if the testimony has a life to back it up. But it is tragic to have people give testimonies



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who are not living the life.

Zacchaeus didn't rise and say that he was going to join a certain local church; he didn't boast of a denomination or of being independent. No, he demonstrated what the Scripture says, that we have been "created unto good works." We are "adorned with good works," "careful to maintain good works," "zealous of good works," and "a pattern of good works." Someone has said that the Christian life is like a good watch—an open face, busy hands, pure gold, well regulated, and filled with good works.

There is something else that Zacchaeus did not say when he stood before the Lord. He did not say, "I'm a fundamentalist." The word *fundamentalist* covers a multitude of sins today. Do not misunderstand me, it is important to be fundamental in the faith, and I am confident of this—that Zacchaeus was a fundamentalist, if that term does not carry too much opprobrium today. But the house of fundamentalism is in disarray. It is divided into more different pieces than a railroad restaurant pie. The unforgiving spirit that is exhibited by many of our brethren today does not commend our position. The inability to confess our faults and to admit that there are occasions when we are wrong is certainly to be deplored.

Will you listen again to the publican, that hardened sinner? He said, "Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." The next morning you could tell where Christ had stopped. You could tell which publican it was who was trusting Him. It was Zacchaeus. And the way you knew—he didn't go down to the office the next morning; he didn't open up shop to continue to take from people that which was wrong. He set about to restore and to make right the things that were wrong. That is the way we know that he was converted.

There are two great principles in this incident. To begin with, Christ must first come into a man's heart and life. That is essential. And He wants to come in; He wants to come in by faith. He said, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." This is the first essential.

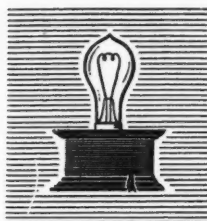
The second is, when Christ does come into the heart, a transformation is wrought. Zacchaeus never said anything about giving half of his goods to the poor the day before he climbed into the sycamore. It was not until the Lord Jesus had entered his home, and his heart. "If any man have not the Spirit of Christ, he is none of his."

There is a very familiar verse that was written in my first Scofield Bible:

*"I do not work my soul to save,  
That my Lord hath done;  
But I will work like any slave  
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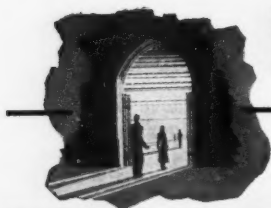
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## soul-winning

### STUDENTS AND STAFF REACH MANY

Because D. L. Moody believed that it was not enough to give theoretical training, it has always been the established policy of the Institute to require its students to do practical Christian work; to go out into the missions, the hospitals, the homes and the streets of Chicago with the gospel. As a result, between nine and ten thousand men and women, boys and girls profess salvation each year.

Not satisfied to impress upon students the necessity for reaching the lost without themselves doing everything possible to that end, employees of the Institute, personally and in the course of their work, carry on many activities designed to bring men to the Saviour. At the last computation the results of these efforts equaled those of the students. So that in the training of these young people and the work done by the employees themselves, it may be said that for each employee of the Institute forty souls have been won to Christ within the year. What a privilege to work in such a place!

## radio

### WON THROUGH WMBI

A radio listener noticed a doctor calling at a home across the street. Seeing an opportunity to be helpful, she took over some soup and met her neighbor. A little conversation developed the fact that this new friend had always been a good church member and quite satisfied with her own righteousness until one day a message from radio station WMBI revealed her need of the Saviour. Since that day she has rejoiced in Him. So here and there, day in and day out, word continues to come of men and women finding salvation in the Lord Jesus as a result of the broadcasts.

## evangelism

### STAFF PLANS MINISTRY

Evangelists and Bible teachers of the Institute Extension Department gathered for a week of consultation and prayer on December 12. Plans were laid for strengthening the evangelistic program so as to take advantage of the opportunities which the present religious emphasis throughout the country is creating. Among the approaching dates to be noted by friends in Iowa and Pennsylvania are March 5-16, when Edwin Guber will be at the Campus Baptist Church in Ames, Iowa; and March 26-April 9, when Raymond O. Nelson will be at the Corry Evangelical United Brethren Church in Corry, Pa.

## colportage

### WILL VISIT SCHOOLS

J. D. Hall, of the Colportage Department, leaves early in February for the southeastern states. Mr. Hall will be visiting some of the more than six thousand schools using the Scripture memorizing program and the libraries of Colportage books supplied by the Institute. This gospel literature made available to the children through the schools finds its way into many homes, and carries the light into many dark hearts.

## film

### MANY REQUESTS FOR 'THEY FOLLOW ON'

Distribution of the Institute student film "They Follow On" continues to expand. With fourteen copies available, the Promotion Department has requests enough to keep all prints busy right into the summer. The film may be borrowed without cost by churches or young people's groups.

## overseas

### FILM WORK GROWS IN BRITAIN

The Fact and Faith Film Committee, responsible for the distribution of M.B.I. films in England, reports the establishment of sub-committees in Scotland, northern Ireland, Eire, and Australia. Already films have been shown to more than a quarter of a million people in England. In one month, showings were made in sixty-one schools.

Moody Monthly

## moon

### PREPAR

Dr. Ir and Per the Wyo able to t in action cord the ment an trip, sev of which sand To of the V be train ute's m further. graduat be avail

## books

### SUPPLY

Dema with bo lishers, plies, h continue of Center, Springf The s the requ for the retail Press. Press b Moody Street

A wis "Tho a unive losophy social s ing, an scienti very el and ha the lo pulpit Selecte

## ★★★ Great

What From Despis By Ge pa As if s Thoug sce In His Was H For lo tre The S sin Endur us Bore E So gre The d pr

March

## moon

### PREPARES MISSIONARY PICTURES

Dr. Irwin Moon has been in Mexico and Peru. Through co-operation with the Wycliffe Translators, Dr. Moon was able to take pictures of Moody graduates in action on the mission field and to record the usefulness of technical equipment and methods. As a result of this trip, several films will be produced, one of which will be called, "O for a Thousand Tongues" and will show the work of the Wycliffe Translators. Others will be training films, to strengthen the Institute's missionary training program still further. A thrilling picture of a Moody graduate who went to Mexico will also be available soon.

## bookstore

### SUPPLY CENTER TO REMAIN OPEN

Demand for Moody Press books, along with books of other evangelical publishers, tracts, Bibles and religious supplies, has resulted in a decision to continue operation of the Christian Supply Center, opened by Moody Press in Springfield, Ill., last November.

The store was brought to Springfield at the request of the townspeople especially for the Christmas season. It is one of three retail stores now operated by Moody Press. Others are the original Moody Press bookstore at the Institute and the Moody Book Shop at 107 South Clark Street in downtown Chicago.

## A MISFIT

A wise preacher has said:

"Though I have a scientific mind and a university degree in sociology and philosophy, and although I am an expert in social service and an authority on Browning, and though I use the language of the scientific laboratory so as to deceive the very elect into thinking I am a scholar and have not a message of salvation and the love of Christ I am a misfit in the pulpit and no preacher of the gospel."—Selected.

★★★

### Greatest Gain from Greatest Loss

BLANTON W. JONES

What paradox this triumph, greatest gain From greatest loss, the Son of God to die, Despised, upon a felon's tree; His cry, By God unheard, and unrelieved His pain, As if some vile impostor, less than sane. Though God, Christ bore the hate and scorn of time; In His humiliation, more sublime Was He, than in Creator's role. What gain For lost mankind flows from Golgotha's tree! The Sinless One, He took our guilt and sin, Endured God's wrath, from wrath to set us free; Bore Eden's curse, its promise now to win. So great a need—so great a sacrifice! The death of God's own Son, the fearful price.

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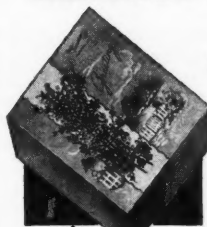
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## A Navajo Wedding

[Continued from page 476]

I did at some length concerning the scriptural view of marriage, and gave some words of advice for a happy wedded life. When these words were put into Navajo, they met with such great approval that Carl and I were invited to say the same things at the wedding itself.

The groom and his friends arrived in a truck and a car. This was the one modern aspect of the wedding. They usually drive dowry horses. The dowry was brought in where we were and counted. It consisted of something over forty dollars in cash and a considerable amount of jewelry. We were then taken to the other hogan where the wedding service was about to begin.

The groom was seated on sheepskins opposite the doorway. The bride came in and sat at his right hand. This was probably the first time that the two had ever seen each other. Arrangements had been made by the parents and, as is customary, the groom was brought from quite a distance. Although he may never have seen his bride or her home before, this is where their home is to be in the future.

When the two were comfortably seated with legs crossed before them, two men, friends of the groom, entered with a woven basket bowl of mush and a cup of water. These were set before the bride and groom. Following came twelve men and women with pails, pans, bowls, skillets filled with boiled and roasted mutton, and coffee, plus four 100-pound sugar bags filled with fried bread. This was all placed on the dirt floor to be in readiness as soon as the brief ceremony was finished.

The cup of water was given to the bride-to-be and she poured about half of it on the man's hands as he washed them; then he poured for her to wash. This being done, the two officiators directed him to eat with his fingers from the near side of the basket. She was then to do the same from the same place in the basket. This continued from each of the four sides of the basket and from the center. The act culminated the ceremony and the basket was given to the groom's parents.

Over one hundred people made quick work of the mutton, fried bread and coffee. One brief speech during the meal could be summarized—"I didn't think much of missionaries, but when one will eat fried bread and chew on a mutton rib with us, as this one is doing, he's all right."

The bride's father called everyone to order and said that the *aneshodi* was to be the first speaker. Then the old men could make their talks of counsel and advice, and finally some of the younger men could make short talks if they desired. (*Aneshodi* is the Navajo word for "missionary.")

When our talk was finished, we asked to be excused, for it was after 7:00 P.M. and the mission a long way over a desert trail. No less than three men made short speeches of appreciation for our coming and having a part, and expressed thanks

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for the words of advice and counsel. As Gracie, the trusty panel truck, brought us safely back, we mused over this new experience. We offered to our heavenly Father a prayer for His blessing upon the couple, and also of thanksgiving for another opportunity to witness to our faith in Him. Here is a good people, yet with many needs, the primary ones being the gospel and a Christian education.

#### HOW GREAT EVENTUALITIES ACCRUE

On the summit of a hill in one of the Central States is a courthouse so situated that the raindrops that fall on one side of the roof descend into Lake Erie and pass through the St. Lawrence River into the Atlantic Ocean. Drops falling on the other side trickle down from rivulet to river until they reach the Ohio and Mississippi and enter the Gulf of Mexico. A faint breath of wind determines the destination of these raindrops for three thousand miles.

*Sometimes human destinies are changed for all time and eternity by a single act.—Otterbein Teacher.*



### The Evangelical Outlook in Latin America

[Continued from page 463]

tionably a giant, but there are chinks in his armor—serious ones of which he is apparently quite aware. How else can one explain the recent amazing appeal for 40,000 foreign Roman Catholic missionaries for Latin America, the continent which, according to Rome's claims, is almost entirely Catholic?

**T**HE THIRD and perhaps most important factor from an evangelical viewpoint is the people. On the one hand, we have the government; on the other, the Church! But what about the man on the streets of Latin America's teeming cities? What about the peon and the vaquero? What about the laboring man? And what about the growing middle class? What is the *Latino* himself thinking? These are the important questions.

Protestant missionaries have tended to accept Rome's frequently repeated claim that the pattern of Latin thought is consistently Roman Catholic. Regardless of the extent to which this may previously have been true, it is my studied conviction that such is no longer the case. I am persuaded that the one outstanding development in the Latin American situation is the marked shift in popular attitude which has taken place since the last World War. In a way never experienced before, especially in the cities and among the middle classes, the Latin American is curious about the Protestant faith and therefore open to the gospel.

Many reasons may be advanced for this change: the faithful sowing of the seed over the years; the disillusionment experienced as a result of the morally indefensible part played by the Vatican during the war years; the question raised

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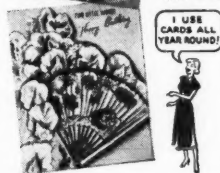
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"We were very thankful for all the good things, especially those wonderful shoes. Last week I brought seven new children to the home. The fresh country air, good food, and the loving Christian spirit of the home, make it like a paradise for these poor Hebrew children, so many of whose parents and relatives were cruelly murdered in the concentration camps."

If space allowed, we could also tell a fascinating story about our work in Palestine (Israel) where the Jews are settling at the rate of 1,000 per day. The need for your prayers for our work in the Holy Land, as well as in Europe, is very great. Your prayerful cooperation makes it possible to feed the hungry, clothe the naked, shelter the unhoused, and present the Gospel to God's ancient people. Remember the words of our Lord, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

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in the minds of many by the evident lack of fiber in a number of so-called Catholic countries during the war; the impact of the atomic bomb; the growing political, economic and cultural influence of the United States; and finally, the amazing growth of the Latin American cities with their liberalizing effect upon hundreds of thousands of the lower and middle classes. Whatever the causes, however, it is undeniable that there is a popular receptivity today which makes for the greatest open door in history. Surely this is Latin America's hour of opportunity!

Proof of this is to be found in the rapid growth of the Evangelical Church, proportionately surpassing that in any other mission field in the world. Particularly has this been true in Brazil, where the number of believers has more than doubled in less than ten years, so that today they are estimated at well over two millions. In the West Indies also, particularly in Haiti and the Dominican Republic, the growth of the Evangelical Church has assumed revival-like proportions. Marked growth has also taken place in the other republics, though not in the same sensational degree. This remarkable development has caused one outstanding authority to declare Latin America the greatest mission field in the world.

THIS LEADS to a fourth factor in our analysis, namely, the strength and condition of the Evangelical Church in Latin America. Caution must be exercised in order to avoid hasty generalizations as to the strength and character of the churches in the different republics. Obviously, different stages of development are to be found in different areas—from the fully organized and autonomous churches of the urban centers to the primitive outposts where courageous pioneer agencies are laying the foundations among hitherto unevangelized tribes.

But the outstanding fact is that in Latin America the national or indigenous church has emerged with its own life, witness and leadership. This is one of the most important factors which the missionary enterprise must take into consideration. This does not mean that the need for missionaries is past—on the contrary, there is a greater need and more work to be done than ever before—but it means that planning for the continued evangelization of the southern continent must take into account the national leaders and preachers as the key to success.

The fact that in the majority of republics the national church has come to maturity or is rapidly approaching it, involves consequent dangers. With the responsibility for the oversight of the churches passing to the national pastors, the problem of gifted Spirit-filled leadership becomes increasingly acute. And thus far the Bible institute movement as set up on the mission field has not been outstandingly successful in meeting the need. While there is an encouraging number of capable young leaders, the demand far exceeds the supply. And the economic situation creates a serious problem for the younger churches and

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for the pastors in their efforts to solve this problem.

Meanwhile, the lines are becoming more and more sharply drawn between fundamentalist and liberal wings. Hitherto the churches have been generally evangelical in character. Now a growing influx of liberal thought constitutes a serious threat to the unity and strength of the Church in the hour of her greatest opportunity. This is a danger which both mission boards and national churches increasingly must face.

**W**E HAVE MENTIONED four important factors in the situation in Latin America today: political unrest; a Roman Catholic Church aggressively seeking complete domination; an unparalleled receptiveness to the gospel; and, finally, the emergence of the indigenous Evangelical Church with its possibilities and dangers.

What is the significance of these factors? In my opinion they point toward three conclusions. First, they indicate that we are faced with the greatest opportunity in history. Even the political storms constitute an opportunity for the gospel. Christ frequently comes walking upon the troubled seas in the midst of the storm. Secondly, we may expect increasing restrictions and hence must ever keep in mind that we are working against time. Thirdly, it is through the Evangelical Church that present opportunities must be seized. Thus the great and solemn duty of the missionary enterprise in Latin America today lies in what it can do for and through the Church.

What, then, should be our strategy for Latin America? Only the most important lines of action can be pointed out, always keeping in mind that the "Spirit bloweth where He listeth." The missionary can make major contributions in training national leaders, in radio, and in gospel literature. He is needed even more, however, for a ministry to evangelical churches which will result in a quickening and revitalizing of believers, thus bringing about an irresistible movement of continental evangelism.

Revival is Latin America's greatest need today! Only a movement of the Holy Spirit can overcome the obstacles, meet that great continent's pressing need, and enable the Church to take advantage of the unparalleled opportunity which now exists.

As Hudson Taylor often said, "The supreme need of all missions is the manifested presence of the Holy Spirit . . . Human efforts can never meet heathendom on its own ground. There must be divine power!" Such, I am convinced, is the key to continued advances in Latin America.

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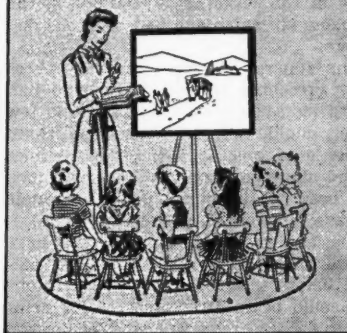
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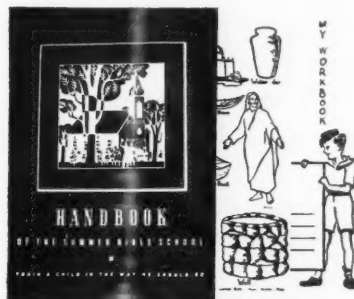
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## A Navajo Funeral

[Continued from page 476]

About 6:00 A.M. we took the rough box to the place where the burial was to be. When we returned to get the body, we found that there was some discussion about carrying it on the horse which had been saddled and brought to the tent. They finally decided to place the body on the horse and let the horse take a few steps. After this was done, we placed the body in the casket, still wrapped in the blankets on which she had been the day before.

The funeral message was very carefully presented so that those who had heard messages from God's Book so few times could not misunderstand God's message of love to them. The service lasted almost an hour, and then we took the body to the burial place. A single bit-axe, as well as a shovel, was taken along, and two of the sons led the horse to the place of burial. I had not realized before that the work of a missionary could be so diversified. After helping to dig the grave, we placed the casket in the rough box. A short service was held; then blankets, rugs, scarfs and a saddle were placed in the grave before it was covered.

The husband now made quite a lengthy speech to me in Navajo. Wilfred relayed it to me as a series of "thank you" for everything we had done. Then the man asked the question, "Why do you do all of this for me? Other white men [those he had known] spend their time earning money for themselves." We explained that the Lord Jesus loved him and, were it possible, He would be here doing the same things. But inasmuch as He is now occupied with work in heaven, He has sent us that men might understand about His love.

Our hearts ached as the husband and sons led that horse near the grave, blindfolded it and killed it with the axe. The body of the horse was just left there with the shovel and axe. The latter two articles they destroyed. The men then returned to the tent where other relatives met them with a live sheep. The sheep was killed and burned with the tent and all of the remaining possessions.

This being finished, a meal was served. It was a typical Navajo meal of fried bread, mutton and coffee. Apologies were made for the home, the food, etc., but they were assured that we would eat just anything. On the way home, Wilfred told me that he had told them, "Oh, Mr. Drake is just another Navajo—he has white skin, that's all."

### A GOOD REPLY

A skeptic in London recently said, in speaking of the Bible, that it was quite impossible in these days to believe in any book whose authority was unknown. A Christian asked him if the compiler of the multiplication table was known. "No," he answered. "Then, of course, you do not believe in it?" "Oh, yes, I believe in it because it works well." "So does the Bible," was the rejoinder, and the skeptic had no answer to make.—*Messenger*

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### On the Way to Calvary

MARTHA SNELL NICHOLSON

The small birds sang for Him that day,  
To cheer Him on His long, hard way;

And He was grateful for the shade  
Of spreading trees which He had made.

He placed within the bending sky  
The very sun which shone on high;

The earth which made the winding road,  
His hands had formed it, found it good.

Once long ago He gave the sweet  
Perfume to blossoms at His feet.

His fingers raised against the sky  
That hill on which He was to die.

He filled the earth with beauty, then  
At last, from clay, He made the men

Who led Him on the lonely way  
To Calvary that dreadful day!

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Moody Monthly



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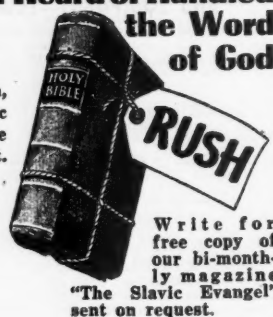
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Frances E. Willard



8

EST.  
1874

FOR GOD AND HOME AND NATIVE LAND

## Studies in Job

[Continued from page 467]

And remember your Lord, who, though earth's Creator (John 1:3), had nothing of earth! Paul, after years of wondrous gospel service, ends his epistles in a Roman prison, saying: "My gospel wherein I suffer hardship . . . as a malefactor; but the word of God is not bound" (II Tim. 2:8, 9). In the last chapter of II Timothy he concludes: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing" (4:7, 8).

We speak of Paul, for he was even richer than Job. But if God has put things of earth into our hands, may He make us like unto Job in our use of them. God grant it!

Job—godliness, patience, and great blessing!

REMEMBER THE HEAVENLY facts about yourself, Christian, when studying this Book of Job. Christ had not yet come in Job's day, revealing God as love. Christ had not lived those years among men, revealing God's faithful love in every circumstance of life. Christ had not yet died under divine judgment and forsaking, putting away sin forever for all believers. "Our old man" had not been "crucified with Christ," delivering us righteously from that Adam in which we were born. Christ had not been "raised from the dead, the first fruits of them that are asleep." Job could not count himself "a new creature in Christ Jesus." Job could not say with Paul, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." And although Job recognized the Holy Spirit (who indwells believers now), Pentecost had not yet come. He was not then instructed as we are to "walk by the Spirit." The imminent rapture of the saints to "meet their Lord in the air" was not given Job as a daily hope.

Not even the revelation of the glory of Moses' day at Sinai, with Israel's previous marvelous deliverance by a miracle from Egypt, was before Job's mind. His practice, as we have noted, of offering up "burnt offerings" (1:5) as the way to deal with Jehovah was by the way that Abel and Noah came (Gen. 4:4-6; 8:20, 21).

How wonderful, then, in its early simplicity, is Job's faith in Jehovah! Both Abel (the second child of our race) and Enoch ("the seventh from Adam") are on the faith-list (Heb. 11:4, 5)! Job is there also, before God! But Job is very prominent in the list of whom the Lord loveth He chasteneth!

Let any believers being now chastened be comforted, as they remember God's ways with Job!

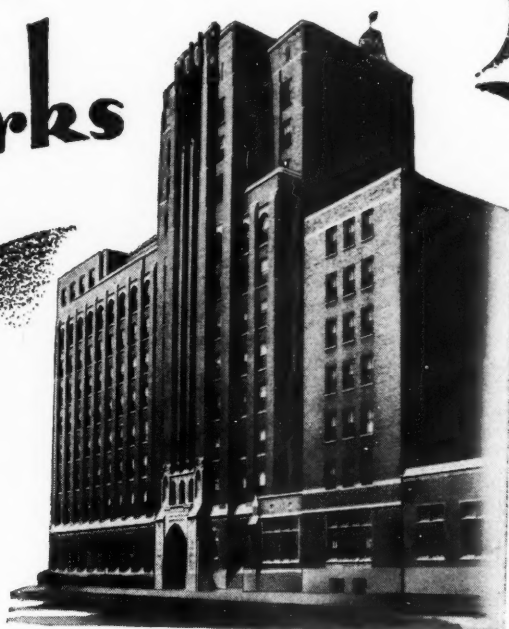
And I, if I be lifted up from the earth, will draw all men unto me.  
—John 12:32

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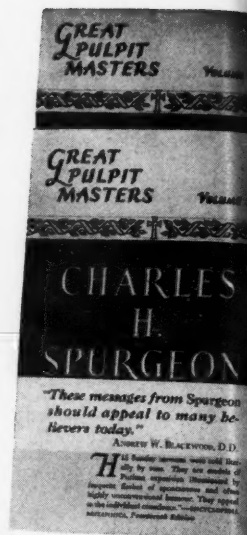
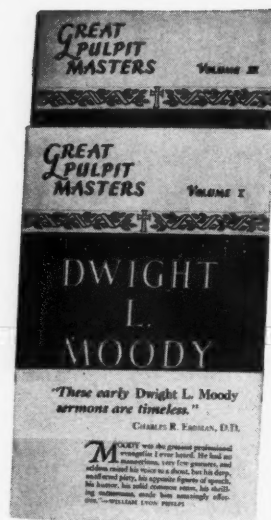
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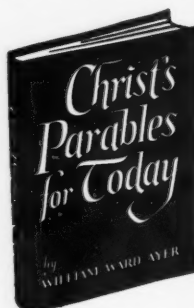
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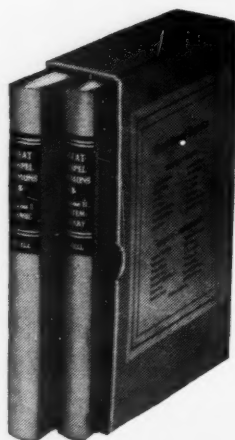
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